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A NARRATIVE OF THE STATE OF RELIGION, WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH; AND OF THE GENERAL ASSOCIATIONS OF CONNECTICUT AND MASSACHUSETTS, AND THE GENERAL CONVENTION OF VERMONT, DURING THE LAST YEAR.

The General Assembly in sending to the churches the annual narrative of the state of religion within their bounds, wish them grace, mercy, and aid, from God our Father and Jesus Christ our Lord.

We have much reason to offer our thanksgiving to the Great Head of the Church for the many tokens of his love with which he has visited that assembly. He has given many convincing proofs, that he has been present with the assemblies of his people to bless them, by bestowing upon them the sanctifying influences of his Holy Spirit. Him we acknowledge and adore as our Redeemer and the source of all grace, and we ascribe glory and dominion to him that loved us, and washed us from our sins in his own blood.

But while there are many reasons for thankfulness and rejoicing, there is much also to be deplored. With deep sorrow, that the Assembly have received numerous complaints of lukewarmness and indifference to the world, among professing Christians. The neglect of family prayer, the want of zeal for extending the interests of the Redeemer's kingdom, attachment to the world, conformity to its sinful customs and pleasures, and in some instances, dissensions and backslidings, are that these complaints are but too well founded.

Such professors seem to have forgotten the deep obligations which they are under, from their own voluntary engagements of obedience to God, and the dying love of Him, who gave himself for us, to redeem them from all iniquity; that the Lord whom we serve is "a jealous God;" and that the sins of his professing people are peculiarly hateful to him. We affectionately, and yet solemnly call upon them to remember from whence they are fallen, and to repent and do their first fruits; to be watchful and strengthen the things which remain, that are ready to die.

In some parts of our land, attempts are made to propagate the most pernicious errors. With a worthy of a better cause, and under lofty pretences of superior rationality and to deeper disquisitions in religion, some are endeavoring to take away the crown from the Redeemer's head; to degrade him who is the mighty God & the Prince of life, to a level with mere men, and to rob us of our hopes of redemption through his blood. Standing too, a more expanded benevolence to us, and more embodied ideas of the goodness and mercy of God, they assiduously propagate the sentiment, that all men will ultimately obtain eternal happiness, however sinful their present state and conduct may be, without any regard to the cleansing of the blood of atonement, or the sanctifying influences of the Spirit of God. Being that these sentiments are utterly subversive of a gospel truth and holiness; that they are dishonoring to God, and destructive to the soul and eternal welfare of men, we cannot but solemnly warn you against them. Beware, brethren, lest ye also be led away with the error of the world, fall from your own steadfastness. Cherish ardent attachment to the truth which is according to godliness; and seek to experience in your own souls its sanctifying influence.

The gross vices of intemperance, profane swearing, Sabbath breaking and gambling, still extensively exist. The excessive use of spirituous liquors, continues to produce the most deplorable and threatens still greater injury. That crimes should any where exist, is matter of astonishment and sorrow. They prove that man is deeply apostatized from God; and that our race is both degraded and depraved.

There is one subject to which the Assembly meet with the most painful feelings. Vast sections of our country, particularly our frontiers, are still in the state of heathenism, and are crying out upon us in the words of the man of sorrows, come over and help us.

The Presbytery of Niagara, which consists of thirty congregations, there are but four which have pastors. In the Presbytery of Genesee, which consists of nineteen congregations, two have pastors, and of these two, but one enjoys the privilege of preaching the gospel more than half time. In the Presbytery of Bath, the churches are few, and most of them feeble and destitute of the ministry of the word. There are but six ministers in nearly as many counties. Multitudes are evidently living without God in the world, and not even an outward respect to the institution of the Gospel. In many families the Scriptures are not to be found, and in too many instances, no desire is shown to possess them. In places no meetings for the public worship of God are held; and in many others, such meetings are attended. In the Presbytery of Champlain, many towns are destitute of a preached word, and church privileges; and in the Presbytery of Susquehanna, which spreads over an extensive country, among twenty-six congregations, only five have pastors, there are but ten ministers.

Of twenty-nine congregations, which belong to the Presbytery of Erie, twenty-one are destitute of a stated ministry; and of thirty-three congregations which belong to the Presbytery of Seneca, more than half are in the same destitute state. In the Presbytery of Union, two or three of the spiritual wants of that portion of our country are not met. In the Presbytery of Grand River, which embraces within its bounds a large tract of country, and embraces within its bounds a population of 210,000, has only fourteen ministers belonging to its bounds. The few Ministers who are scattered through this region have been well received, and much solicitude is manifested by the people to obtain the labors of a zealous and engaged ministry. That section of our church contained within the bounds of the Presbytery of Missouri and Mississippi, loudly calls for the attention of the Christian public. The Presbytery of Missouri extends over a country of 500 miles square, and contains upwards of 100,000 inhabitants; and much of it is still a moral wilderness. Thousands are crying for the broad of mercy, and there is not a single licentiate to be found, and there is not a single licentiate to be found, and there is not a single licentiate to be found.

There is reason to believe that many new churches might be formed, if there were a sufficient number of faithful and devoted ministers. The Presbytery of Mississippi too, covers a vast tract of country, embracing the two states of Mississippi and Louisiana, the population of which is estimated at 200,000 souls. Though there is a vast extent of country and one of the largest populations, only eight ministers are scattered over it, and only four licentiates are under its jurisdiction. In the Presbytery of St. Lawrence, which is one of the most important which are remaining in population and wealth, present

most interesting stations for missionary labors. Among these, New-Orleans deserves to be particularly mentioned, as presenting a field for exertions truly astonishing for magnitude, interest, and difficulty. It contains 46,000 inhabitants, and is annually growing in resources of all kinds. The short ministry of Mr. Larned we have reason to believe was very useful, and while we affectionately sympathize with the congregation in that city, on the loss of their late esteemed pastor, we offer our prayers to God, that he would speedily bestow on them another faithful pastor to supply his place. The Presbytery of Georgia, which extends over more than half the state of Georgia, and consists of but eight ministers; and the Presbytery of Concord, contain within their bounds, extensive tracts of country, where the ordinances and institutions of religion are hardly known.

In most of these destitute parts of our country, pernicious errors are assiduously and successfully propagated; and in all of them gross immoralities abound. Removed from the benign influence of the gospel of Jesus, without its powerful restraints, and the solemn admonitions, and unchecked by the glorious hopes of the gospel, multitudes there, live in sin, and die in impenitence. Seldom does the herald of salvation raise his inviting voice among them, and seldom do the sounds of prayer and praise ascend as grateful offerings to heaven. And these of our brethren: bone of our bones, and flesh of our flesh; many of their fathers worshipped with our fathers in the same Sanctuary, and with many of them we have gone up to the house of God. Surely their claims upon our Christian liberality are peculiarly strong; and we cannot suffer their earnest requests that we would send them the word of life, to be refused.

It is truly gratifying to learn, that a very earnest desire is felt, and a laudable zeal shown, to obtain the gospel ministry in these destitute parts of our land. Many of the followers of Jesus offer up to him their fervent prayers, that he would send among them faithful labourers; and Sabbath day schools, and Missionary, and Education Societies, have been in some places established. In some instances, the destitute congregations persevere in maintaining public worship; and there is an increasing attention to the means of grace. We have heard, too, with pleasure, that in many of these destitute parts of our land, ministers have frequently gone forth in company, two or three at a time, and preached, and visited, and God has greatly blessed their labors.

But, we turn to contemplate more pleasing subjects. It cannot but be gratifying to the friends of the Redeemer's kingdom, to learn that with few exceptions, the statements which we have received from the different Presbyteries, represent the interests of religion to be on the increase. Infidelity is scarcely any where openly professed. The churches are generally walking in peace. There is generally an increased attention to the public ordinances of worship; and many new congregations have been organized, and new churches erected throughout our country. Several of these have been built in regions, where but a short time since, was nothing but a waste wilderness, uninhabited by civilized man.

The monthly concert for prayer is generally observed. Bible classes and the catechetical instruction of youth, are still continued with the most beneficial effects. Baptized children with their parents, have in many instances been converted, and reminded of the solemn obligations imposed upon them, by the baptismal covenant. Praying societies are very generally established. Sabbath day schools are numerous and flourishing, and thousands of youth who probably would otherwise have grown up ignorant and vicious, have by means of these institutions been instructed, and fitted to make useful members of society.

Liberal patronage has generally been extended to the various benevolent and pious institutions, which are established within our bounds, and many Missionary, and Education, and Bible Societies are flourishing. It has given the Assembly unforgotten joy, to hear of the very flourishing condition, and the increasing prosperity of the American Bible Society. During the past year a considerable addition has been made, both to its funds, and to the number of auxiliary societies connected with it. We offer our fervent prayers that the blessing of the God of heaven may rest upon it. Several societies for the education of poor and pious youth, who have the gospel ministry in view, have been established during the past year; and the churches appear in some degree to be awakening to a sense of the importance of this subject.

It is with pleasure that we notice the formation of several Missionary Associations of young men. The young Men's Missionary Society at Richmond, is entitled to particular notice. During the last year they have employed eight Missionaries, and have expended in their support about one thousand dollars.

The students in the University of North Carolina, who are members of the Diocesan Society, have generously engaged to contribute \$250, payable in five years, towards endowing a professorship in the Theological Seminary at Princeton. It deserves also to be mentioned, that several children in the island of Ceylon and in other places, are clothed, fed, and instructed by the contributions of pious females, residing within our bounds.

From the report of the Board of Missions, the Assembly are gratified to learn, that the missionary concerns of our church, appear to be crowned with the blessing of God. The number of Missionaries is increasing, though by no means sufficiently to meet the growing demands of a rapidly increasing population. Our Seminary at Princeton, is yearly furnishing valuable missionaries, whose labors are received with gratitude, and accompanied with a blessing. Under these circumstances it is hoped that the churches will not fail to take up annual contributions for the missionary fund, to the application of which the Presbyterian interest is so much indebted.

It is also gratifying to learn that God still blesses with the influences of his Spirit several of our colleges. Hamilton College has about 100 students, a majority of whom are pious. Union College has about 240 students, and of these about 70 are hopelessly pious.

But we have not only to rejoice in the general increase of the interests of religion, there are also special reasons for thankfulness. On many of our congregations God has been pleased to pour out his spirit, and to grant them times of revival and refreshing. The congregations of West Bloomfield, Lima, Avon, Groveland, Nunda, Richmond, Livonia, and especially Mount Morris in the Presbytery of Ontario—of Phelps, Lyons, and Junius 2d in the Presbytery of Geneva—of Otisco, Onondaga 1st and 2d, Pompey 2d and 3d, and Gamillus in the Presbytery of Onondaga—of Winfield, Whitesborough, Mexico and New Haven, in the Presbytery of Oneida—of Cooperstown & Springfield, in the Presbytery of Otsego, while in Cherry Valley there has been a constant gathering of the fruits of the late revival—of Sacketts Harbour, Watertown, 1st and 2d society in Adams, Lorraine, and Rodman, in the Presbytery of St. Lawrence, have been visited with the special influences of

the Holy Spirit. At the military post at Sacketts Harbour, several of the private soldiery have been subjects of the work. In the Presbytery of Champlain, revivals have been experienced in the congregations of Plattsburg, Chazy, Champlain and Constable, and also in the congregation of Windham, in the Presbytery of Londonderry. Though the late powerful revivals do not continue in the Presbytery of Albany, yet their precious fruits remain. With very few exceptions the subjects of these revivals, continue steadfast in the faith, and attentive to the duties of religion.

In the Presbytery of Troy, the congregation of North Pittstown; in the Presbytery of North River, the congregation of Smithfield; and in the Presbytery of Long Island, the congregations of Union Parish, Sagharbour, Easthampton, Bridgehampton and Southampton have also been blessed with revivals.

In the Presbytery of New York the blessings of divine grace have extended to many congregations, and seem to be extending to others. The congregations of the Brick Church, the Orange Street Church, the Spring Street Church, and the Church at Corlaer's Hook, have largely partaken of the blessed influences of the Holy Spirit.

In the congregations of Ramapo, Roxbury, Chatham, and Morris-town in the Presbytery of Jersey, and Gibson, and Silver Lake in the Presbytery of Susquehanna, the Lord is making glorious displays of the power of his grace; while in the last Presbytery, Westmoreland, Wilkesbarre, Wyandung, Kingston, Bridgewater, and Great Bend have been favoured with less powerful, but very encouraging operations of divine grace.

Several of the Presbyteries in the Synod of Pittsburgh, have been engaged in special efforts for the revival of religion, and in several of the congregations of the Presbytery of Redstone, and some others, considerable religious excitements have prevailed, and very encouraging additions have been made to the churches.

In the Presbytery of Philadelphia, a revival has been mercifully granted to the congregation of the first Presbyterian church, in the Northern Liberties, and revivals have also been experienced in the congregations of St. George's, Charlestown and Newcastle, and especially in the second church of Wilmington, in the Presbytery of Newcastle.

A number of the congregations in the Presbytery of Portage, among which, Talmadge, Windham, and Brownhelm are particularly named; and the first Presbyterian church of Richmond, in the Presbytery of Hanover, have also shared in the blessings of these revivals.

In the Presbytery of Abingdon, though there has been no special revival, yet there has been, within the last year, larger additions than usual, to the communion of the church, especially in the united congregations of Mount Bethel and Providence.

The congregations of Eao and Little River, the church of Cross Roads, of Buffalo, and Alliance, of Oxford, and other churches of Granville county, & of Hillsborough in the Presbytery of Orange, of Buffalo in the Presbytery of Fayetteville; of Bethany, Back Creek, and Unity, in the Presbytery of Concord, have also been blessed with the reviving influences of the Holy Spirit. In the congregations of the last named Presbytery, it is believed that nearly two hundred persons have experienced the renewing influences of the Spirit of God, and a large proportion of these are the children of pious parents, a number of whom are training up for the ministry of the Gospel.

The same benign effect which have attended past revivals, have attended these. Professing Christians have been awakened to zeal and devotedness to the cause of Christ. And though the operations of the Holy Spirit, on the minds of sinners, have been diversified, yet generally they have felt deep and pungent convictions of sin, accompanied with a sense of their undone condition as transgressors of the Divine law, and a discovery that salvation can be found only in Christ. Deep silence has prevailed in the religious assemblies.

This blessed work has been confined to no particular age or sex, or class of society. Blooming youth and hoary age; the child seven years old, and the sinner weighed down with the sins of three score years and ten; the infidel, the profane, and the mere moralist, have all been brought to a sense of their lost condition; have been made to bow to the sceptre of the Prince of Life; have sought salvation from his hands, as his free gift, and we trust have found deliverance to their souls, thro' his peace speaking blood.

Among the means which God, in his sovereign good pleasure, has blessed, to the producing of these blessed effects, special prayer, on the part of his people deserves first to be mentioned. In many congregations, particular days have been set apart for fasting and prayer. Concerts for prayer have been held by private Christians, and they have frequently met in religious societies at the rising of the sun.

Pastoral visitation from house to house, and, also, visitations by private Christians, with personal conversation on the concerns of eternity, have been greatly blessed.

In the preaching of the word, the spirituality of God's law, and its tremendous curse denounced on sin, have been explained and pressed on the consciences of sinners; they have been warned of their inability to work out a justifying righteousness of their own, and have been solemnly exhorted to immediate repentance and faith in Christ.

The fruits of these revivals have been exhibited in the moral reformation produced in the lives of those who have been their subjects; and in an increase of the spirit of prayer, and of liberality, in the support of the gospel.

From the General Association of Connecticut we learn, that the churches in that state, are not only gathering the fruits of the late extensive revivals, but that the Lord is mercifully extending his work of grace to many other congregations. A large proportion of the members of the mission school at Cornwall, give good evidence of piety, and the establishment answers the most sanguine expectations of its founders and friends. Arrangements are making for the extension of the Theological department of Yale College, with hopeful prospects of success.

From the General Association of Massachusetts, we learn, that there is much reason for thankfulness on account of the manifestations of the divine presence and blessing. There have been, in that part of our country, great revivals of religion in the county of Berkshire. More than 300 young men have been assisted in obtaining an education, by the American Education Society, since its commencement. A missionary spirit is much increased, and in Plymouth and Norfolk counties, a Palestine Missionary Society is established, which supports a Missionary to the Holy Land. The Andover Institution still flourishes, and contains 132 students.

From the General Convention of Vermont, we learn, that the interest of the Redeemer's kingdom are greatly on the increase in that state. It is true, the want of faithful pastors is felt. Of 171 churches, connected with the Convention, near half are vacant. Still the cause of religion

is advancing. Through the past year there have been great and powerful revivals, in 50 towns, in each of which from 15 to 200 persons have been received into the churches. These revivals still continue in many places. It is supposed that about 2500 persons have joined the churches during the past year. In Middlebury College there has been a revival among the students, and two-thirds of their number are hopefully pious. The spirit of missions is increasing in the state. Education societies, are also formed, and one of these societies, in two years, afforded assistance to 40 young men.

We have heard, with pleasure, of the exertions which are made in many of our cities, to promote the spiritual welfare of seamen, and of the success which has attended these exertions. Places of worship for mariners, are opened in several of our sea-port towns, and both mariners themselves, and their families have received great benefit from attending the public ordinances of the gospel. The Assembly recommends to the ministers and members of our churches, to encourage and promote these useful institutions.

The Theological Seminary at Princeton, continues to enjoy the smiles of the great head of the church. A missionary spirit is diffused among the students, and a few have already devoted themselves to the labors and privations of a foreign mission. The churches are already enjoying the fruits of this most important institution. The Theological Seminary at Auburn, under the care of the Synod of Geneva, is flourishing; and efforts are also making, with encouraging prospects to establish Theological Seminaries in other parts of our country.

The Assembly sincerely congratulates the churches, under its care, on the recent union which has been completed between the Presbyterian and the Associate Reformed Churches. We cannot but cherish the hope that this union will be productive of the most beneficial effects, and that the great Head of the Church will bless it to the promotion of the interests of his kingdom.

On the whole, the review of the past year is calculated to awaken the most lively sensations of gratitude, to the great Head of the Church, for the blessings which he has bestowed upon it, and to excite us to more zeal and devotedness in his service. We rejoice in the spread of his Gospel.

He shall have dominion from sea to sea, & from the river unto the ends of the earth." Reviewing his mercies to his church in our land, we are constrained to offer to him our devout praises. "Blessed be the Lord God, the God of Israel, who only doest wondrous things, and blessed be his glorious name forever; and let the whole earth be filled with his glory."—AMEN AND AMEN.

Published by order of the General Assembly, Attest, WILLIAM NEILL, Stated Clerk. Philadelphia, May, 1822.

MASONICK CIRCULAR.

LOUISVILLE, Ky. March 20, 1822.

Worshipful Sir and Brother,

We have the pleasure to announce to you, the formation of a Society in this town, styled the *Palestine Masonick Missionary Society of Louisville*, the object of which is to assist in spreading the Holy Scriptures, "the Great Light of Masonry" in those countries from whence it was received, and particularly in the Holy City Jerusalem, formerly so eminent as the seat of our ancient solemnities.

Our worthy brothers Parsons and Fisk are now employed in or near Palestine by the American Board of Commissioners for Foreign Missions, in circulating the Bible, and it is expected that soon, printing presses will be sent from this country for the purpose of printing the Scriptures in various languages under their superintendence.

The ignorance, superstition, and darkness, prevalent in that once favored land, open a wide field for the benevolent enterprise of the "Sons of Light," and the present is an auspicious moment in which to prove the sincerity of our professions of good will to all mankind, by rendering back to Ancient Jerusalem first, some of the rights, lights, and benefits which have been so freely bestowed on us and of which she has for ages been deprived.

Our Society was formed on the recommendation of Clarke Lodge, No. 51, assembled in conjunction with most of the fraternity in this town (composing a very numerous assemblage) for the special purpose of considering the expediency of such a measure—and we have the pleasure to say, there was not a dissenting voice.

The Constitution of the Society is herewith annexed, and we were appointed a committee in behalf of said Society, to correspond with the Worshipful Masters of Lodges in this country on this subject, informing them of our objects, and soliciting their co-operation, by the formation of similar societies, or in any other way that they, or the Lodges over which they preside, (should they think proper to submit the subject) should adopt.

Fraternally Yours,

EDWARD TYLER, Jr.
CHARLES B. KING.
THOMAS MCCLANAHAN,
CHY. WHITELEY,
WILLIAM S. VERNON.

Constitution of the "Palestine Masonick Missionary Society."

Art. 1. Any worthy ancient York Mason may become a member of this Society, by subscribing to the Constitution, and paying two dollars annually in advance.

Art. 2. Any worthy ancient York Mason paying ten dollars at any one time shall be entitled to membership for life.

Art. 3. The stated meetings of this Society shall be held at Clark Lodge rooms on the 24th June and 27th December, for the purpose of receiving the reports of the Society, and any interesting information which may be communicated, and of promoting by such other arrangements as may be thought expedient, the general objects and views of this Society.

Art. 4. There shall be a President, Vice-President, Recording and Corresponding Secretary, and Treasurer, to be chosen by nomination and ballot, annually on the 27th Dec. who shall have a majority of the whole number of votes present.

Art. 5. Special meetings may be called by the President, (or in his absence by the Vice-President,) whenever he may deem it expedient, by giving one week's notice in some newspaper printed in Louisville.

Art. 6. The President and Recording Secretary shall by notice in some newspaper, designate the particular hours of the stated meetings on the days above specified.

Art. 7. Seven members shall constitute a quorum at any meeting, who shall have power in the absence of the regular officers to fill their stations by appointment, pro. tem., and at stated meetings to make any alterations or amendments to this Constitution, two thirds of those present concurring therein.

Art. 8. The funds over the necessary expenses of the Society, shall be paid to the American Board of Commissioners for Foreign Missions, to be by

them appropriated to the Palestine Mission.

OFFICERS.

M. E. EDWARD TYLER, Jr. L. R. A. C. President.
THOMAS MCCLANAHAN, Vice-President.
JOHN TROTT, Recording Secretary,
P. M. CHARLES B. KING, Corresponding Sec'y.
THOMAS JONES, Treasurer.

[It is truly gratifying to see an Association, respectable for its numbers and weight of character, and venerable for its antiquity, engaged in promoting the circulation of a Book, on the truths of which the best hopes of the human family are founded; and without which the whole world would be shrouded in the same mantle of darkness, superstition and vice, that now covers those regions where the Bible and its institutions are unknown. It is hoped and believed, that the example here shown will not be lost upon the Masonick fraternity in other portions of our country.—*Mis.*]

From the London Jewish Expositor.

MR. WOLFF, AND MR. ENGLISH.

Extract from a Letter of a Gentleman travelling in Palestine, to his brother in Cornwall.

"On my return to Cairo from Upper Egypt, my apartment at Mr. Salt's was occupied by a Mr. Wolff, another traveller but with a different object. He is a German, and a converted Jew, sent on this mission for the conversion of his Jewish brethren, by several English gentlemen. He is a young man, the son of a rabbi, is acquainted with the Persian and Arabic, and resided for two years at Rome, in the establishment of the Propaganda; while there he had an audience with the Pope; was intimately acquainted with cardinal Litta, a letter from whom he has with him, written with affection and earnestness, on the subject of his protesting against the infallibility of the Pope, and inclining to Protestantism, on account of which he was obliged to quit Rome. Afterwards he resided at Cambridge, under the care of Mr. Simeon. What in my opinion makes in his favor is, he became a Christian in Germany and not in England. His manners are agreeable, but like all others engaged in this cause, perhaps rather enthusiastic. He is, I believe, from all that can be judged on so short an acquaintance, a sincerely pious man. Considering the delicate ground he here treads upon, he has certainly met with more success than could have been anticipated. A number of the Jews, among whom are a few of the chief, have accepted Testaments of him, and there is a general impulse excited among them. He once held fifty at a time in his chamber. The rabbi, rather alarmed at this, has interfered a little, and is to have a dispute with Mr. Wolff. We have made some visits together, with which I was highly interested. Osman Nouredin, a Musselman, who has travelled in European countries, received a Persian New Testament and Buchanan's Researches, and read them with great pleasure. Mahomed Effendi, a respectable and clever young American, who has turned Mahomedan, and written an exposition of the Koran, is engaged in a correspondence with him upon Christianity, and begins to see now that religion must affect the heart, and says, he reads the New Testament in a better spirit than he ever did before. Mustapha Effendi, the master in Arabic of the celebrated Burchard traveller, wished to know in what manner the Jews would be convinced, and was curious to read the New Testament. He wrote down the belief of the Musselman on the subject of Christ. Here then, a wide field of usefulness appears to open. But now, to come to my future prospects.—I am going next to Mount Sinai. Mr. Wolff, Mr. C., the servant of the former, and mine, with the camel-driver, and eight camels, will form a tolerable party. Mr. Wolff is so delighted to meet with any company, he is willing to go wherever I do, so that after taking a passage for Mr. C. my companion at Alexandria, he will then accompany me through Palestine."

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Cairo, Sept. 27, 1821, in the British Consulate.

"My dear Patron,—You will have received my letters written to you when at Alexandria; oh, that I could begin my letter with the glad tidings, that Jesus is become the crown of glory to Israel. On the 21st of Sept. I left the house of Mr. Lee, the British Consul, provided with letters of introduction from Mr. Salt, Mr. Lee, Mr. Anastasio, and the Danish Consul, for Mr. Apelin, Mr. Santine, the chancellor of Mr. Salt, and the most principal Jews, G. M. (relatives of the two M.'s at Alexandria) the Jewish rabbi, J. A. the Jew, M. C. the Jew, A. the Jewish rabbi C. and the Scrivano, I. H. at Cairo. I embarked upon the canal of Alexandria, in the company of my German servant, Francis, and Mahomed Effendi, formerly called Mr. English, from Boston, in America, officer in the army of the Pasha. When we arrived at Mahomdia, we took another boat for Cairo. We had scarcely entered our second boat, when the officers of the custom house desired a bakshish, (present) from us; they ordered us to leave the boat, and go to another. I said to those publicans, sitting at the receipt of custom, that I was a friend to the English Consul, and that I was determined to write to him, if they persisted upon our entering another boat; this had effect; we proceeded on our journey without further objection. Mahomed Effendi, (once Mr. English,) gave me soon his confidence, by telling me the history of his turning to Mahomedanism by principle; he is now a gentleman, 27 years of age, born at Boston, in America. He entered as a young man 17 years of age, a college in America, where he read the writings of Voltaire, and became a complete infidel."

[Here follows a lengthy account of a disputation Mr. Wolff held with Mr. English, respecting Christianity which closes as follows.]

"I must tell you what I said at last to that sincere apostate; 'Dear Mahomed Effendi; I am a Jew, and being acquainted with Christ, I know what great mercy the Gentiles have experienced by having been received as children of God! Oh that I could embrace you again as a brother in Christ Jesus our Lord, our Redeemer, our God above all, blessed forever! Surely, I love you; but Christ it is, who enables me to love you, a Gentile and an apostate from that name which I adore, and having, therefore, experienced how mighty the grace of the Lord Jesus is, I wish that you should come to him, like a lost sheep, to His good Shepherd, who neither slumbers nor sleeps the whole day, the whole night! It is true, we cannot reconcile every word in his divine revelation; but we are likewise, not able to reconcile many things in this universe, and notwithstanding all our ignorance, we perceive that this universe is contrived. Why do you try to reconcile all things in the Gospel—as you perceive it so beautiful? He desired to be in continual correspondence with me, and is ready to renounce Mahomedanism, if I should convince him; he confessed, that he perceives I am really impressed by the truth of the Gospel.'"

From the Missionary Herald for June.

CEYLON MISSION.

EXTRACT FROM THE JOINT LETTER OF THE MISSIONARIES, DATED JAFFA, AUG. 11, 1821.

Encouraging prospects of the Mission.

Hitherto we have been obliged to speak of judgments. But in the midst of judgments the Lord has remembered mercy. The prospects of our mission are encouraging. Already have the first fruits from among this heathen people been gathered in. At Tillipally, on the 22d April last, the two children from the boarding-school, (Nathaniel Niles and Jordan Lodge,) were baptized, and received as members of the church of Christ. The circumstances attending their reception were interesting. There were five candidates for admission, of whom two were adults; viz. (besides the two above named,) Valu, a schoolmaster, a man of high cast; Valen, a gardener, who is a Cova, or slave; & Porter, a boy in the boarding-school. Of all these, hopes had been for some time entertained, that they were fit subjects for receiving the ordinances, and meetings were held with them, for the purpose of instructing them in relation to the profession of Christianity, and to the persecutions which they might expect to experience. All of them appeared well. Six or eight days before the time appointed for their admission, the schoolmaster came to brother Poor in much trouble. The relations of his wife had come together and resolved to separate her from him, if he did not relinquish his intention of being baptized. Under these circumstances he did not know how to act. Brother Poor read and explained to him the rule laid down by the Apostle, 1 Cor. vii. 15. He appeared much interested in the subject, and expressed his resolution to make a profession of his faith. But as the opposition increased, and his wife positively refused to cook for him, he was at length induced to yield so far, as to request his baptism might be deferred. Valen, the other adult heathen, who is a man weak in mind, was intimidated by his master and relations, and induced to follow the schoolmaster's example. The boy from the boarding-school, Porter, was excluded for the time, on account of some improprieties of conduct.

As so many of the little number had failed, it was thought, on the Friday preceding the Sabbath, doubtful whether any would be received, especially as Jordan, a boy of 17 years of age, was violently opposed by his mother. She came to brother Poor, on Saturday morning, overwhelmed with grief, saying that she should be forsaken by her friends, if her son were baptized, and that she would not consent to it. Brother Poor then stated the subject to her, and to her son, as it is presented in the Scriptures, and submitted it to him, whether he would be influenced by the authority of Christ, or by that of his mother. This was an affecting scene. It afforded a striking illustration of the words of our Saviour:—“A man's foes shall be those of his own household.” Jordan went aside, and conversed with his mother on the subject, and told her that he was resolved to profess his faith in Christ. She told him he should never come into her house again. Jordan's father who was absent from home at this time, had previously given his consent that his son should be baptized.

Soon after, Niles, aged 15 years, was received as a candidate for baptism, he went to his village, to acquaint his friends with what he was about to do. He took his sister alone, (who is the only near relation he has,) explained the subject to her, and obtained her consent. But when his other friends and neighbours understood the case, they were much displeased. They abused Niles, and said that his parents were fools for placing him under our care. His sister also became opposed to his being baptized. Niles was little affected by this opposition.

It was a very interesting scene to behold these children, separated from their perishing countrymen, willing to take up the cross, and bear it after Jesus. Niles and Jordan Lodge were baptized by brother Poor. Mr. Chater, Baptist Missionary, administered the Sacrament of the Lord's Supper. Four or five hundred persons were present, a greater part of whom were children.

We are happy to state, that two of the individuals, Valen and Porter, mentioned above, were, on the 4th of this month, admitted to the church.

At the same time George Kock (the young man whom brother Warren took to assist him in the medical department at Tillipally, and who now serves in the same capacity at Pandeteripo,) was received. For some time past, he has visited the people from house to house, for the purpose of instructing them in the plan of salvation through Christ. His knowledge of the native language gives him great facility in communicating religious truths.

One of the boys attached to the boarding school at Pandeteripo, made a profession of his faith in Christ on the 10th of this month. His name is P. Mr. Whelpley. He is 16 years of age. His father was formerly a Catholic. In consequence of his committing his children to the care of Protestants, he has been excluded from the Catholic communion. He appeared entirely willing that his son should join us. This boy received his first religious impressions at Tillipally, two years ago; and gives pleasing evidence of piety.

It is with devout thankfulness that we state, that from the time of sister Poor's death, the Lord seems to have been operating by his Spirit, upon the minds of a number at Tillipally, particularly among the boys and girls in the boarding-school. We entertain the hope that two of the girls have passed from death to life.

Native Students in Theology.

The three young men, Francis Malleappa, Gabriel Tissera, and Nicholas Permander, of whom a particular description has been given in former letters, have for some time past been directing their attention to theological studies. We rejoice to say, that they adorn the profession they have made, and bid fair to be extensively useful in preaching Christ to their perishing countrymen. We expect to license them to preach the Gospel in a short time.

We have reason to be particularly thankful that five out of the six who have, within less than four months, been added to our church, are very promising youth. We trust the Lord designs them eventually to be preachers of righteousness.

We have previously stated, that before the arrival of Mr. Garrett, we had contemplated the establishment of a new mission on the neighbouring continent, if the Board would give us permission. The dealings of God with us thus far, give us encouragement to hope, that in a few years, we shall have a number of native preachers. We therefore, still keep our attention directed to the continent, and should be glad to know the views of the committee respecting our extending ourselves to that place.

Ordination of Dr. Scudder.

In compliance with the directions of the Prudential Committee, brother Scudder has been admitted to the ministry, by the laying on of the hands of the Presbytery.

Having been examined on experimental religion and theology, he was ordained in the Wesleyan chapel at Jaffnapatam, on the evening of the 15th of May. The introductory prayer was made by the Rev. Mr. Chater, Baptist missionary; the sermon by brother Meigs; the consecrating prayer by brother Spaulding; the charge by brother Winslow; the right hand of fellowship by

* Our church now consists of twenty-four members. Thirteen of the brethren and sisters; George Kock, Amy Tomkins, a woman of color who accompanied Mr. Scudder from America, Francis Malleappa, Gabriel Tissera, Nicholas Permander, Philip Matthew, Valen, Ebenezer Porter, Jordan Lodge, Nathaniel Niles, and P. M. Whelpley. Twenty-one of this number sat down together at the communion table at Tillipally, on the 4th of this month.

brother Roberts, Wesleyan missionary; and the concluding prayer brother Poor. Brother Woodward, though very feeble, was able to read the last hymn. Brother Richards was absent, on account of ill health. It was peculiarly interesting to see Missionaries of different denominations, lay aside all party distinctions, and unite as brethren.

[By a letter dated Nov. 24th, and signed by all the Missionaries, (enclosed in which was one to the American Bible Society, earnestly requesting aid in purchasing the Tamil Scriptures,) it appears that Mr. Woodward, in consequence of a severe indisposition of some months continuance, was advised, by his brethren, to try the effects of a voyage. Accordingly he sailed, on the 12th of September, for Madras, where he was kindly received into the house of the Rev. Mr. Traveller, Missionary of the London Society. On the 28th, he embarked in the ship Woodford, Capt. Chapman, for Calcutta. Mr. Woodward notices a pleasing series of providences, which attended him from Madras. The captain generously declined taking any thing for his passage. The Rev. William Ward, lately in this country, and then on his way to Serampore, was his fellow-passenger. He had, also, the company of Dr. Hare, a distinguished medical gentleman of Calcutta, to whose skill and attentions, under God, he attributes the preservation of his life. After a careful examination of his whole case, Dr. Hare pronounced his disorder not to be the liver complaint, as had been all along supposed by the different physicians consulted; and prescribed accordingly, and with a good measure of success. On his arrival at Calcutta, he was received into the family of Mr. Jones, who recently married the widow of the late Rev. Mr. Wheelock, Baptist missionary from this country, where he was cordially entertained;—and on the 24th of December was about to sail for Madras, with Capt. Moore of Philadelphia, who had offered him a free passage.

The following is the closing part of Mr. Woodward's last letter from Calcutta, written in December:—“When my thoughts recur to Ceylon, I long to be there to witness the salvation of God, with which I believe the people are visited. My heart has been greatly rejoiced to learn, by a letter from Mrs. Woodward, that two girls in our school at Tillipally, who for some time have given evidence of piety, are actively engaged in the blessed work—going from house to house with the good news in their hands—reading to and instructing the poor degraded females—and testifying repentance toward God, and faith toward our Lord Jesus Christ. Could you, my dear Sir, look at our mission, and see all the encouragement, which God has given us, you would then know with how much emphasis we can each say, ‘for thou Lord, has made me glad through thy work.’”

We learn that Mrs. Woodward's health had been for some months feeble; but, at the latest date, was somewhat improved. Mr. and Mrs. Scudder has been called to bury another child,—the third, whose remains they have deposited in a land of strangers. The health of Mr. Richards, was less favorable than formerly; though there is no intimation, that he is threatened with speedy dissolution. The rest of their number were in the enjoyment of usual health.]

EXTRACTS FROM MR. POOR'S JOURNAL AT TILLIPALLY.

Nov. 1, 1820. Several applications have been made to me of late to establish schools. But the want of funds, and of suitable assistants to superintend schools, prevents me from increasing the number. At present, I have eleven schools under my care.

5. Sabbath. In compliance with an invitation from H. G. Speldwinde, Esq. sitting magistrate at Mallagum, I preached, for the first time, in the bungalow, in which his court is held. For several months previous to this, we held a morning service on the Sabbath, at our school bungalow in that place. Mr. Speldwinde's disposition to encourage the natives to attend our preaching, will, doubtless, be highly favorable to our object.

12. Sabbath. Attended morning prayers in the church. At ten o'clock A. M. preached from the text, “Blessed is he whose transgression is forgiven, whose sin is covered.” In the afternoon, preached in a new school bungalow lately built for the accommodation of the school in this neighborhood; my subject was the rich man and Lazarus. Am impressed with the importance of devising the best method of bringing Christ before the people. In the evening, gave religious instructions to the servants and the children in the boarding-school. It is their practice at this time to recite lessons, which they learn on the Sabbath.

[Mr. Poor, in his account of Tillipally, published in the Appendix to the last Report of the Board, mentions having addressed a series of letters to the inhabitants of Tillipally; and that the effect of them was good. The letter, of which notice is given in the following paragraph, belonged to the series.]

17. Addressed a second letter to the inhabitants of Tillipally, in which I explained the manner in which we are furnished with money to defray the various expenses of the mission; and the motives, which influence Christians to send Missionaries to this place. Letters of this description are copied and read by the boys in the schools; and many are circulated among the people.

22. Received a pleasing letter from Suppen. Have some hope that he will yet be established in the faith. He informs me, that his father has consented to his living at one of our stations; not however, at Tillipally. He will, probably, go to Batticotta.

Dec. 2. Have more earnest desires than usual, that the Spirit of God may be poured out upon the people. Am induced to inquire with interest, “Lord, what hindereth?”

4. Attended the monthly prayer meeting at Pandeteripo. The subject of the address given, and of the conversation of the brethren, was, the promise of the Saviour, “Lo, I am with you always, even to the end of the world.” All the Missionaries in the district were present, and appeared to have some sweet experience of the truth of the promise under consideration. The mutual interest and affection, which the Missionaries have, for a long time, manifested for each other, must be considered as a token for good.

Influence of Sir Richard Otley.

March 11, 1821. Sir Richard Otley, puisne justice of the island, visited the station. Held a service in the church. Brother Squance, a Wesleyan Missionary, preached in Tamil. After the sermon, Sir Richard made a few remarks, for the purpose of exciting the people to avail themselves of the opportunities afforded them for obtaining instruction. He afterwards heard the first class of the boys in our boarding-school questioned in grammar and geography, (in English,) and heard the girls read in Tamil. As an encouragement to the girls to continue their studies, he kindly made them a present of money, to be given them at the time of their leaving the school. Sir Richard Otley is a man deeply interested in every thing, which relates to the progress of pure Christianity on the island, and, indeed, throughout the world. In view of his warm attachment to the cause of Christ, his elevated rank in society, and the office he holds under government, we consider his arrival, in various respects, highly auspicious to the best interests of the island.

26. Met the several Missionaries in the district of Oodoville, to aid in forming a society for the purpose of mutually assisting each other in acquiring a knowledge of the Tamil language, and of attending to other objects connected with this. Have been engaged for several days past, in the monthly examination of my schools.

April 2. Prevented by Mrs. Poor's ill health from attending the monthly concert for prayer. Held a season of prayer, with five natives, whom I think soon to receive as members of our church. They are, Ebenezer Porter, Jordan Lodge, and Nathaniel Niles, three boys belonging to our

boarding-school,—Valu, a schoolmaster, and Valen, our gardener.

3. Committed the school at Mallagum to the care of the brethren at Oodoville.

5. Favored with a visit of several of the brethren of the same denomination, and of the sincere friendship & affection, which exist between him and the members of our mission, that he has been induced to pass several weeks at our station. We have evidence in his case, that the heaviest afflictions may become the most effectual means of preparing the Christian for usefulness, and of experiencing the highest pleasure he can obtain, before he enters upon his inheritance above.

10. Met the candidates for admission to the church; read and explained to them our views of faith and the covenant. Most of them have been strongly urged by their friends to relinquish their intention of being baptized. They appear to be unshaken in their resolution to make an open profession of their faith in Christ. I stated to them, from the word of God, the nature and degree of opposition, for which their minds should be prepared. The subject of receiving these persons into the church, is deeply interesting. Having some knowledge of the native character, and foreseeing some of the sad consequences that would ensue, should they apostatize from the faith, I rejoice with much trembling.

17. Again met the candidates for baptism. Conversing particularly with each of them respecting his views and feelings in making a profession of Christianity. Their conversation and general deportment are encouraging. Niles gave an account of his visit to his friends.

[Mr. Poor proceeds to give some account of this visit; and also of the fears of Valen and Valu, and the impropriety in Porter's conduct, which led to a postponement of their reception into the church. As the substance of these passages is contained in the preceding joint letter, we omit them.]

Mr. Poor admonishes three of the candidates.

20. This evening, in addressing Valu, Valen, and Porter, I endeavored to bring to their view the inconsistency and dangerous consequences of their conduct, and told them they had given proof, that they were not proper persons to be received into the church of Christ. They have several times requested, in the course of the last eighteen months that they might have opportunity to obey the commands of Christ, by publicly professing their faith in him. Judging from their conduct, as well as from their conversation, I have indulged favorable hopes concerning them. But, as I ever had many fears on the subject of receiving persons to our communion, it has been my earnest desire and prayer, that God, in his providence, would make the path of duty very plain, before any were admitted to us. The consideration that this exhibition of character, which has now been made, may be in answer to my request, has tended greatly to quiet my mind under the disappointment. After conversing with the three persons here mentioned, I asked Jordan Lodge and Niles, whether they also wished to be excused. They replied in the negative, and appeared to be firmly resolved to obey the commands of Christ. This answer was unexpected, as they were younger than the others, & I supposed, looked to them for encouragement. I told them, from the word of God, the nature of the opposition, and the consolation they might expect, if they were, in truth, the disciples of Christ. I did not, however, expect that either of them would remain steadfast to his purpose.

21. In the afternoon, brother and sister Scudder came to spend the Sabbath with us. On the night following, some strange noises were heard around the house. About midnight, there was a sudden and very loud cry of the boys in the bungalow. We went immediately to them, and were told that a tall man had presented himself at their window, whom they distinctly saw, as it was bright moonlight. They were doubtless the more alarmed, in consequence of two cloths having been stolen from them, a few days before, while they were asleep. The boys kept watch in turn, and sung through the night.

Baptism of Niles and Jordan Lodge.

22. Sabbath. Knowing that considerable feeling had been excited among the relatives of the two boys, who were to be baptized, we thought it probable that some disturbance would be made this evening. But we were happily disappointed. All was quiet, and we held our service in the church at the usual hour. After the sermon, the articles of our church and the covenant, were read, and Nathaniel Niles and Jordan Lodge were baptized, and formally received as members of our church in full communion. A short address adapted to the occasion, was made to them, and to the congregation. The number of the natives present was about five hundred; chiefly children. We then attended to the ordinance of the Lord's Supper, which was administered by brother Chater, a Baptist Missionary.

[Under date of the 23d, Mr. Poor writes:—“As I have already given a particular account of Mrs. Poor's sickness and death, & of the attendant circumstances, it is unnecessary to repeat them here.” Mrs. Poor died 3 days before the extract, which we next make from the journal, was written.]

May 12. Nicholas informs me, that the parents of the girls in the boarding-school, in consequence of Mrs. Poor's removal, have expressed some anxiety respecting their children, and wish to take them home. The subject of supplying the vacancy at the station, requires immediate attention. It is a subject involved in some difficulty. May we have wisdom from above to direct us. I could not assure the people that another missionary and his wife would soon return to their parents, and most of them, doubtless, to the service of demons. I am forcibly reminded of the evils that must result from the temporary abandonment of a station, and of the vast importance of an ample & reasonable supply of laborers, wherever the fallow ground has been broken up. Even a hasty survey of missionary stations must convince any one, that the want of due attention to this subject, has occasioned most serious loss to the Missionary cause.

13. Preached in the church a sermon appropriate to the occasion of Mrs. Poor's removal.

14. Took my two children to Oodoville, and went myself to Jaffnapatam; in the evening, brother Chater preached a sermon, in the Wesleyan chapel, occasioned by Mrs. Poor's death.—Text, “Precious in the sight of the Lord, is the death of his saints.”

24. Last evening a little girl belonging to our boarding-school, died. She was carried to her mother's house on the preceding day. She had been instructed by us about a year—was the only child of her mother, who was a widow.

Mr. Poor is much animated in his work.

27. Sabbath. For three Sabbaths past, have preached with unusual freedom, without much previous preparation. The minds of those connected with the family, as well as my own, appear to be much awake to divine subjects. Commenced the practice of holding an afternoon service in the school room, for the benefit of the children and others at the station. It is my intention to have read, on this occasion, narratives of the lives and deaths of pious children, such as are contained in Janeway's Token for Children. Porter and Dwight are able to translate such simple narratives.

28. Experience increasing pleasure from the prospect of spending my days in preaching Christ to this people. Have been much aided in my supplications for them, by the practice of spreading before the Lord those portions of Scripture, which contain the exceeding great and precious promises, which he has made concerning the heathen. My main business at the throne of grace appears to be, to beseech the Lord to do what he has said he will do, on condition of being inquired of by the house of Israel.

Visits to the Government Schoolmaster.

This afternoon visited the government school-

master, or rather, stamp seller, in this parish; he has been ill for some weeks past, and is apparently near the grave. This man has attended preaching more constantly, than any other in the parish, who has not been, in some way, employed in the service of the mission. He has an impression that he ought to be a Christian, in order to hold his office, (as was the case under the Dutch government,) and he wishes me to think him such; but I know he lives in the practice of idolatrous ceremonies. I read to him the parable of the laborers; and turned his attention particularly to the man who was called at the eleventh hour.

Mr. and Mrs. Richards remove to Tillipally.

29. It has, at length, been unanimously resolved by the brethren, that brother and sister Richards remove from Batticotta to this station.

In all my avocations, will endeavor to cherish those views and impressions of this and a future state, which I had when I accompanied my beloved to the gates of the new Jerusalem.

30. Brother and sister Winslow, who have spent a few days with me, returned to Oodoville. Have received every mark of kindness from the brethren and sisters in this season of affliction.

June 1, Friday. Monthly season for fasting and prayer with reference to the concert on the next Monday. Spent the day in reviewing that part of my life, which has past since I engaged in the work of the mission. Am impressed with the importance of calling to remembrance particular sins, in order properly to repent of them. In those books, which are to be opened in the great day of accounts, particulars are recorded.

2. Spent the evening in conversation with Nicholas, on the pleasures, which the Christian religion affords.

3. Sabbath. Preached in the church with much interest. Before the service, had some very strong desires, that God would bless his word, and begin a glorious work of grace upon the hearts of this people. In the afternoon, preached at the government schoolmaster's house; for several Sabbaths past, have preached in that neighbourhood.

The hopes of the missionaries strengthened.

4. Attended the monthly prayer-meeting at Oodoville. We all thought we might indulge the hope, that God would soon manifest himself to his people. We resolved to be more diligent and faithful in preaching and praying.

7. Think I never had stronger desires, that God would arise and vindicate the insulted honor of his Son, in the sight of this people. They appear to think it impossible that any should be turned in heart to the Christian religion; though many may pretend that they are Christians. O Lord, why should the heathen say, “And where is your God?” What wilt thou do for thy great name? Will bring the question formally before God.—What are the most effectual means I can use, for bringing this people to the knowledge of Christ? Had an interesting conversation with an Oodish, a head man, who has usually attended preaching at the rest house. I find it easy and profitable to converse with individuals. Addressed the native girls on the concerns of their souls.

8. Have regarded this as a day of special thanksgiving to God,—to praise him for that rich variety of blessings bestowed upon me, in connection with my departed companion, and for his gracious dealings with her during her missionary course, especially during her last sickness; not forgetting to praise him, also, for all he has done for this people, and for filling my mind with confident hopes and expectations, that he will soon arise and vindicate his Son's name among men.

9. “You have been praying for us,” says one heathen, “for several years; but does God hear your prayers?” Another sarcastically observes, “Mrs. Poor's untimely death, was doubtless, one of the blessings of her serving Jesus.” I seem to be constantly furnished with new motives to pray, that Jesus would be with me to give his word success. Can rejoice that the work of converting the soul belongs to God only. He will exert his power in the best time.

12. Recommended the practice of holding a meeting weekly with those in the family and school who are in any degree inclined to attend to the concerns of their souls. After meeting this evening, Marial, one of the native girls, stood apparently desirous of speaking with me; but, as I was busy, she went away.

31. Have attended, with much interest, to Scott's references on the passage, “And when he is come, he will reprove the world of sin, of righteousness, and of judgment.” There appears to be something peculiarly sweet and sacred in the character of the Holy Ghost, which never before so deeply engaged my attention. It has been a delightful theme for contemplation.

Instances of serious inquiry among the girls.

This evening, four girls came into my room, and with tears requested me to give them advice concerning their souls. At first, I seemed to have no words to speak with them. I explained to them the office of the Spirit, as mentioned above, and endeavored to show them their guilt in so long rejecting the Saviour. They all wept; said but little, except that they were great sinners. After praying with them, I sent them away. Immediately after, Nicholas came to enquire, in what manner he should converse with persons who were concerned for their souls. There has been an unusual seriousness among the boys for several days past. The language of my heart is,

“Come, Holy Spirit, heavenly dove, With all thy quickening powers.”

The reply appears to be, “Grieve not the Spirit.” “Open thy mouth wide, and I will fill it.”

14. Received a letter this evening from Sir Richard Otley. The kindness of Christian friends in this season of adversity is a rich cordial to my spirits.

16. Visited the government schoolmaster, who continues ill, and addressed a number assembled at his house. In the evening, the girls came again, and wished me to speak with them on religious subjects. Their attention to the word spoken, is truly encouraging, and calls for gratitude. I find much freedom and pleasure in urging the great truths of the gospel upon the attention of individuals.

16. Visited the government schoolmaster. He appears to think it impossible that this people should be, in heart, converted to the Christian religion. He asked me where those prophecies were to be found, which relate to the general prevalence of Christianity. In the evening the girls came again.

17. Sabbath. Preached at Mallagum with more interest than usual. After the service was concluded, as the people were inclined to tarry, I addressed them again. At the rest house, in the afternoon, had much conversation with the Oodish. “It is impossible,” said he, “for Jesus Christ to deliver the people from the power of the devil. They are too firmly under his influence.”

Oh, that He, who was manifested to destroy the works of the devil, would here manifest his power and grace!

I learn from Nicholas, that since Dwight left Oodoville, where he was for some months, he has been required by his parents to fast one day in a week, that his former good luck may return to him. Dwight submitted to it for a short time, but now utterly refuses to do it, saying, it is a vain and superstitious custom. He continues his studies with great diligence and interest, and conducts himself much to our satisfaction.

Interesting Notices.

18. This afternoon, Niles, who spends part of the day in teaching the girls, informed me that one of them, Chelly, was sick, and that she wept much on thinking of the sufferings of Christ for would feel, who had been renewed by the Spirit of God. He appeared to be more awake to the life in conversing with the boys on the concerns of their souls. This evening the girls came, as usual. Chelly's countenance appeared cheerful and happy. She expressed her love to Christ.

20. Visited the government schoolmaster, to read some prophecies relative to the extension of Christ's kingdom. Conversing with several persons, who were present. When speaking of the people, I feel that the word is not a dream. At the family meeting for religious devotion this evening, (twenty or thirty were present,) appeared more solemn and attentive to the word than heretofore. Some spoke with confidence that they were serving Christ;—particularly Lawrence, Tappan and Valen. In the afternoon visited a school. The truths of the Gospel, which the boys treasure up in their memories, prepare them profitably to hear exhortations to repent and believe on Christ. In my visits among the people, I met with the Oodish, in a little conversation with him he promised to attend this week and converse with me at my house. Had an interesting conversation with Nicholas. He renders important assistance in the work of the mission, and feels that he is personally interested in the prosperity of Zion. He gave me a favorable account of his eldest sister. I had received Christ by faith.

Tappan, who is a small boy, (ten years of age,) dwells much, it appears, in his conversation with the other boys, on the sublime and awful nature of God, and that he overheard him, a few days ago, addressing, in a formal manner, some smaller than himself, on the subject of Christ coming to judge the world. Nicholas thought first, that the boy was at prayer; but soon he was exhorting the boys to attend to the salvation of their souls.

21. Felt much encouraged in my work, by the perusal of Hall's sermon on the way to the Holy Spirit. It appeared quite new, although I have read it many times.

22. Set by way of England, a package of letters to America. Spent part of the afternoon speaking to the people as I found them in the streets; addressed a company at the rest house. They appeared to be a little alarmed at my earnestness. I found it easy to deliver the Lord's message.

I have long been in the habit of spending evenings with the boys, in hearing a lesson which they learn in the course of the week, and in their school. After hearing their lessons, I venture to tell them that the Lord was, in a special manner, among us, that it was a critical season with us, and that their guilt and punishment were great indeed, if they hardened their hearts in this. After this, four girls came. Chelly ventured to be baptized. I learn from Nicholas, that Marial expressed to him the same wish, and he explained to her the nature of the ordinance, and the responsibility of those who are baptized.

23. This evening the Oodish came. I conversed freely with him, as I wished to be prayed with him. He heard me patiently, but did not appear to be much affected by what I said. As he has long heard the Gospel preached, I cannot but hope that he will be made to receive it in the day of God's power. The afternoon visited the government schoolmaster; he seemed more unwell, and more disposed to fast than of late. He told me he had been hearing his son to receive Christianity. Cannot believe this.

Seven girls came this evening, and appeared in earnest seeking the salvation of their souls. Have contemplated, with much interest, the Lord's last promise to his apostles, “I will be with you.” It appears to me, that this promise fulfilled in its highest and most important sense, when the Saviour is present with his mission to make the word preached effectual to the salvation and conversion of the heathen. In this sense I earnestly desire his presence.

24. Sabbath. Almost daily such passages of Scripture occur to my mind, with new beauty, as invite to fervent prayer for the salvation of this people. Have thought much of the woman of Canaan. Since she, by her importunity, obtained her heart's desire, even our Saviour himself appeared to shut out her prayer, what may not those expect who may urge him the fulfillment of a thousand promises in the following:—“Ask, and ye shall receive, that your joy may be full.”

Early this morning, went to the government schoolmaster. Had an opportunity of conversing with him alone. I told him freely why I loved to dwell on the subject of the Lord's promise, “I will be with you.” He heard me patiently, but made no reply to what I said. On my return I found Abraham from Mullugum, waiting for me. He is a man, with whom I have formerly had much conversation. He came now in consequence of my having several times called at his house, when he was absent. He says he is convinced of the truth of the religion he professes, and thinks the duty of leaving his present employment, saying that he has no other means of obtaining a subsistence, than by pursuing the course he was pursuing. After much conversation and prayer with him, he left me, promising to come again. On his leaving, I offered him some tracts, but he was unwilling to take them. I have a strong hope, that the Lord will soon give a glorious display of his grace among this people.

In the forenoon preached in the church. Three or four men were present. All heard more attentively than usual, while I attempted to disclose the truth that awaits us at death and judgment. One head-man observed, “none will join your religion except those who are influenced by the power of the worldly gain.” On this principle, he seemed to feel, that any were willing to be converted to our service, or in any way connected with us, he furnished proof; I told him, of what I had said, that whoever receives this religion, does any thing to aid its progress, shall be rewarded by it, even in this world. In the evening, as usual, the Sabbath lessons of the boys were read in the school, and of the servants in the house. I have increasing reason to hope that the will become a saviour of life unto life, and that some, in this place.

[It appears that the religious excitement at Tillipally, of which the foregoing journal has given a pleasing account, commenced about the death of Mrs. Poor. This is stated in the letter. We think we can see, also, the exciting effect of affliction, in the case of Mr. Poor. It should be remembered, that Mr. Poor's health broke off in the very midst of this station of the station. During the last week, one, concerning the events of which we have recorded, seven girls are said to have been converted, by inquiries respecting their spiritual interests. The letter from Mr. Winslow, moreover, an extract from which is given in the close of the joint letter, implies, that as late as October, the special efforts were made, and the solicitude among those who were pious, had not ceased. We hope that the influence of a deeply interesting nature, in persons received from that mission.]

usual. Chelly's countenance appeared cheerful and happy. She expressed her love to Christ.

20. Visited the government schoolmaster, to read some prophecies relative to the extension of Christ's kingdom. Conversing with several persons, who were present. When speaking of the people, I feel that the word is not a dream. At the family meeting for religious devotion this evening, (twenty or thirty were present,) appeared more solemn and attentive to the word than heretofore. Some spoke with confidence that they were serving Christ;—particularly Lawrence, Tappan and Valen. In the afternoon visited a school. The truths of the Gospel, which the boys treasure up in their memories, prepare them profitably to hear exhortations to repent and believe on Christ. In my visits among the people, I met with the Oodish, in a little conversation with him he promised to attend this week and converse with me at my house. Had an interesting conversation with Nicholas. He renders important assistance in the work of the mission, and feels that he is personally interested in the prosperity of Zion. He gave me a favorable account of his eldest sister. I had received Christ by faith.

Tappan, who is a small boy, (ten years of age,) dwells much, it appears, in his conversation with the other boys, on the sublime and awful nature of God, and that he overheard him, a few days ago, addressing, in a formal manner, some smaller than himself, on the subject of Christ coming to judge the world. Nicholas thought first, that the boy was at prayer; but soon he was exhorting the boys to attend to the salvation of their souls.

21. Felt much encouraged in my work, by the perusal of Hall's sermon on the way to the Holy Spirit. It appeared quite new, although I have read it many times.

22. Set by way of England, a package of letters to America. Spent part of the afternoon speaking to the people as I found them in the streets; addressed a company at the rest house. They appeared to be a little

BOSTON RECORDER.

SATURDAY, JUNE 8, 1822.

The Joint Letter & Journal of the Missionaries at Ceylon, copied from the *Mis. Herald* this day, will not be read without fervent gratitude to God, nor without inspiring in many hearts, the resolution of redoubled zeal in the great work which God thus owns. Who that has contributed already to results so interesting, will not be encouraged to contribute still more liberally hereafter? And who that has yet remained an unconcerned spectator of missionary operations, will not hear the voice of God in this gracious providence, saying to him, "Why stand you all the day idle?" It is true that the approbation with which the *Great Head* of the church regards the missionary movements of the day, is not to be ascertained chiefly from the immediate success that attends them; but rather from the commands that have been issued, and the promises that are recorded in the "sure word of prophecy." Had the Christian world been unitedly laboring a whole century, without the least visible success, the fact would diminish nothing from their obligations to persevere;—but God remembereth the infirmities of his children, and calls them to no such trial of their faith; he suffers not Paul to plant, nor Apollos to water, without giving the increase; he sends down the Holy Spirit to accompany his word preached, and raises up young plants of renown in the region of the shadow of death; plants whose present appearance gives promise of a maturity that will extend the richest blessings of heaven far and wide around them.

Extract of a Letter from one of the Sandwich Island Missionaries to his friend in the vicinity of Boston.

"Since I took my pen to write you, a 'Thought' has presented itself and labored for a time; if you were pleased to dignify it with the title, 'Good Devised,' and give it shape and body and life, it might do good; it might at least suggest the importance of making a special effort to remove an obstacle to the cause of foreign missions, of which the great body of Christians must be to a great degree ignorant; and though the plan might not be particular, the proposal might lead the church to sympathize with her missionaries, and to pray for them with reference to a subject of which they cannot speak plainly, even to their patrons. A premium has been offered in France for the best book for prisoners. Might not a premium be offered in America, for the best book for seamen, with particular reference to their influence on the cause of foreign missions, and the spiritual and eternal welfare of the heathen whom they visit? Or, for the best plan of promoting the usefulness of that class of men, who go down to the sea in ships, and do business in great waters, and who might declare to every heathen tribe they visit, that there is a God in heaven, whom they worship and obey; whose name they love, whose Sabbath they sanctify, and whose salvation is intended for the whole world? But, if no premium can be offered any not some man, or some body of men be appointed to take up the subject, and to inquire if any thing can be done more than has yet been done to bring the influence of that important class of civilized men, to bear with steady and well directed force against the bulwarks of impiety & idolatry. Dear brother, will you not talk or correspond with Mr. I. Mr. J. and others whose hearts are panting for opportunities to be useful to sea-faring men. May not the churches be aroused on the subject, and excited to render the assistance which the Lord demands? When every ship becomes an *indus*, and every seaman a herald of mercy, angels will rejoice to dwell with men, and to see the Sabbath of the Lord hailed with joy in every land and every sea."

AS A THURSTON.

Wahoo, May 4, 1821.

Rev. and dear Sir,—Our prospects of usefulness among this people are, we think, becoming more encouraging. Truth is producing a silent influence on the minds of some. The station at Kiroo has been left since our last joint letter, the station with his principal chiefs, having removed to this island. He will probably reside here for some years. The heads of government appear to be friendly to us. Our schools continue much the same as when we wrote you last, and the progress of the pupils is truly animating. We cannot give you the pleasing intelligence of souls converted to God, but there is a seriousness on the minds of some.

George Sandwith arrived in the *Paragon*, on the 20th of April, in good health. He appears well, and we hope he will do well, and be a faithful assistant. Honoree and Hopoo continue to do well; the latter has done much for the mission. The head of the king we are told, is in the hand of the Lord, and we are not without hope, that he will some time recover from his dissipated habits. We cannot too deeply feel the importance of praying without ceasing, for his conversion and reformation. The people tell us, when the king becomes good, we will be good; and if he does bad, then we shall do bad likewise. We wish all our patrons and friends to feel this subject, and to lift up the supplicating voice for the king, and for all the people of these islands.—With Christian salutations we remain your servants in missionary labour.

ASA THURSTON.

TRACTS OF A LETTER FROM THOMAS HOPOO TO THE TREASURER.

In our last number, we gave extracts from two letters of this young convert from heathenism.—We gave his own language,—judging that the mode of expression, which this youth adopted to convey his ideas, would no more be uninteresting, than the ideas themselves. There is a satisfaction in beholding the exact lineaments and workings of a mind, once shackled and degraded by the most superstitious, but now set free and ennobled by the Gospel. Comparing the two states, we perceive an illustration of the divine saying,—"Many men be in Christ, he is a new creature; all things are passed away; behold all things are become new." We see the contrast. The views and feelings, the motives to action and the objects of pursuit, the apprehensions and the hopes, are quite different from those of the former state.—Hopoo may not be a true Christian; but he writes like one, and we trust will be enabled always to act and feel like one.

Wahoo, May 3, 1821.

My dear Friend,—Even since we left that favored country, every day seems to convince me of the necessity and happiness of a close walk with God. And O, let us be always trusting in God and praying to him; and there is no doubt but he will hear and bless us with heavenly blessings in Christ Jesus our Lord.

Permit me to inform you, dear Sir, that we are much pleased with the kindness and benevolence of the king Reho-reho, and the king of Atooi, Tamoree, to the mission family far. And we still hope that God, who is in glory, will abundantly reward these kings for the good which they do to us. And may you and we ever be united in our prayers for the king of heaven at the throne of mercy, for the king Reho-reho and Tamoree; so that they might be brought before the great Jehovah our Maker. Yea, I need that God would make men good, that they may turn from their vices.

There is in me a strong hope for the prospects of usefulness, which open themselves before me.—I see they cheer and raise your hope still higher, and you are in that Christian, favored land, and you with holy gratitude to him, who made the kingdom. And O, may I have grace of the Lord, in order to improve every hour of my time to the service of the living God; and to maintain honesty and honesty of conduct, which shall recommend the blessed gospel of Christ, that shall recommend it sincerely to proclaim to my poor countrymen. Truly Owhyhee idols are no more seen. They are all burned in the fire, except one; that is, the *Wahine*. I think there is nothing wanting in the Sandwich islands, but to call on the name of Christ to take their sickles.

One thing more I would really make known to you, that is, we three natives are wishing, and desirous to look to you for support. We need very articles of clothing in this country. In a few years to come, perhaps, our clothes, which we now on our backs, will be gone.

Still let us keep close to the throne of grace, and let our eyes still upon the Lord while we live; when we come to die, then shall we in glory part no more.

Your affectionate friend, THOMAS HOPOO.

The annual meeting of the Benevolent Society of Weymouth County and vicinity, will be held at Weymouth, on Wednesday, the 12th inst. at 9 o'clock. A. M. Sermon by the Rev. S. HOLMES.

been distributed by this association, with manifest good effect. Two Brahmins are mentioned as being under deep spiritual concern, and a few other natives. Prospects of usefulness among professing Christians are pleasing. A reading society has been established. Rev. Mr. Taylor, of the London Missionary Society, is stationed here.

Rev. Mr. Knill, English Missionary at St. Petersburg, writes under date of Feb. 4, 1822, that there is much concern awakened in that city relative to spiritual and eternal things, especially among the German inhabitants—through the instrumentality of a Roman Catholic priest, who preaches in German often & from house to house; holding a Missionary prayer-meeting at his own house on the first Monday of the month.—Mr. Knill instructs a school by the appointment of the Emperor; in which are 130 boys, daily studying the Scriptures.

Prince Ratafah, the ambassador of the King of Madagascar, lately in England, has arrived safely at the Mauritius, with the Missionaries that accompanied him.

The effects of the Gospel, exhibited in the South Sea Islands, have often been adverted to, with mingled surprise and delight. They are daily becoming more visible; and were they confined in their influence to the present world, no rational mind could deny the wisdom and kindness of sending the heralds of salvation into these domains of the prince of darkness. In the island of Raiatea, upwards of 200 houses, like small neat cottages, have been built; the natives have learned to work skillfully and diligently at various employments; 250 children attend the schools; most of the adults can read; the King Tamatoa, and his wife, are commonly among the first at school; they are truly pious; "he has been a terrible and desperate man in his time, but, blessed be God, 'the Lion is turned into the Lamb.' " 260 adults have been baptized and 202 children. The natives of this and the neighboring islands are supplied with elementary books from the printing establishment at Huahine.

Christian Knowledge Society, England.

A Special Committee of this Society printed during the last year, upward of a million Books and Tracts, for counteracting blasphemous and Infidel publications. About 900,000 of these were issued either gratuitously, or at very reduced prices; the whole expense was about £4000. More than £3,300 yet remain in the hands of the Committee for the same use. Though the efforts of the Blasphemous and Infidel are somewhat relaxed at present, it is thought not safe to be unprepared against a repetition of the attack.

Not far from 200,000 children receive assistance in their education from the funds of this Society. Books, tracts and papers have been sold and issued gratuitously, to the amount of 1,242,091, the past year. Greek Tracts for the benefit of the Ionian Islands have been prepared from the writings of Athanasius, Chrysostom, Basil and Gregory Nazianzen. The receipts of the year were £51,822, 3s. 3d., & the payments £50,421, 18s. 8d.

A volume of "Christian Researches in the Mediterranean" has been prepared by the Rev. William Jewett, a highly respected Agent of the Church Missionary Society, and is now in press. The Maps that will illustrate the work, the survey of the state of the Latin, Greek, Coptic, and Abyssinian Christians, and of the Jews and Mahometans, together with the suggestions that will be introduced relative to measures for extending the influence of Christianity among all these bodies, will render its publication an object of interest to the friends of Missions in this country, as well as in England.

Latest Missionary Intelligence.

At the Monthly Concert in Park-Street Church, on Monday evening last, the melancholly intelligence was communicated of the DEATH OF REV. LEVI PARSONS, the valuable Missionary who gave us such an interesting account of his visit to the city of Jerusalem. He died at Alexandria, in Egypt, the 10th of February last, where he had arrived with the Rev. Mr. Fisk. They were on their way to visit Jerusalem, at the ensuing Passover. The information is received in a letter from Mr. Vanlennep in Smyrna, to a gentleman in this city, but no particulars are given.—We learn that a letter has since been received by the Secretary of the Board, from Mr. Fisk, giving a very interesting account of the last moments of Mr. Parsons.

From the Sandwich Island Mission a lengthy Journal has been received, which gives very favorable accounts of the progress of the Mission. The attachment of the Kings and Natives to the Missionaries, is increasing. The schools are progressing in improvement. The Chief with whom Thomas Hoopoo conversed and prayed in his sickness, has recovered, and gives hopeful evidence of piety. The visit of king Reho-reho to king Tamoree, of Attoo, heretofore mentioned, was merely for the purpose of renewing the amicable relations which existed between Tamoree and the father of Reho-reho. Tamoree offered to surrender his authority to Reho-reho; but the latter refused to accept it. Tamoree's visit to Wahoo, was for the purpose of marrying the mother of Reho-reho, a queen whose influence is greater than any other in the Islands; he having put away his former queen—so that Tamoree's authority is now more firmly established than ever. He continues to be the ardent friend of the Missionaries. His son George continues friendly, but his influence is small, owing to his dissipation. Reho-reho appears to be subject to the same vice; but as that was once the case with Tamoree, who is now entirely reformed, hopes are entertained that the other Princes will escape from that dreadful snare of Satan, which appears at present the principal impediment to the moral improvement of themselves and their people. The proposed visit of one of the Missionaries to Otahite, had not taken place; the subject had been laid before Reho-reho.

FOREIGN ABSTRACTS.

The friends of religion in London, and other large towns and cities in England, are making a strenuous effort to suppress or restrain the awful profanation of the Lord's day. A committee of twenty-five gentlemen of the greatest respectability is already formed to investigate the subject, and if necessary, apply to the Legislature for an alteration of the laws.

"The Evangelical Association" at Belgaum, India, raised more than 500 rupees the first year; of which they have transmitted 210 to the London Missionary Society. Many copies of the Scriptures, and Tracts in five different languages, have

REVIVAL IN LEE, MASS.

Mr. WILLIS.—It is well known to the friends of Zion, that God has of late favored many towns in this country with a season of refreshing from his presence, and that the number of praying souls among us has been greatly increased. A work of grace began in this town, in the month of August last. The happy fruits of the Holy Spirit first appeared in the church, and the Lord graciously heard the prayers, and wonderfully blessed the exertions of his people, in the awakening and hopeful conversion of sinners of all ages. We have already received eighty into the church, and others are rejoicing in hope. Divine influences, we trust, are not yet wholly withdrawn from us. Let God's name be praised for these tokens of his mercy to the churches. Yours, &c. ALVAN HYDE.

Let, May 25, 1822.

Ordained.—At Barre, Vt., on Thursday the 22d of May, Mr. JUSTUS W. FRANKLIN, Introductory Prayer, by Rev. Ammi Nichols; Sermon, by Rev. Josiah Hopkins, from Ezra viii. 18. "And by the good hand of our God upon us, they brought us a man of understanding."—Consecrating Prayer, by Rev. Leonard Worcester; Charge, to the Candidate, by Rev. Elijah Lyman; Right Hand of Fellowship, by Rev. Jacob N. Loomis; Charge to the Church and Society, by Rev. Amariah Chandler; Concluding Prayer, by Rev. James Hobart. The day was unusually pleasant—the assembly large and attentive—and the services solemn and interesting.

Ordination.—On Tuesday week, Deacon Joseph Wanton Allen, of North Kingstown, was solemnly ordained to the work of the gospel ministry, in the Baptist Meeting-House, in Wickford.

The Legislature of Massachusetts.

Assembled in Boston, on Wednesday, last week, agreeable to the Constitution. In the Senate, the Hon. JOHN PHILLIPS was unanimously re-elected President, and Samuel F. Lyman, Esq. of Cambridge, Clerk.—In the House, Pelham W. Warren, Esq. was chosen Clerk; and three ballots for Speaker were taken without coming to a choice; on the fourth ballot, the Hon. LEVI LINCOLN, of Worcester, had 74 votes out of 135, & was chosen.

May 30. In Convention, the committee on the subject reported, that the whole number of votes for Governor, duly returned, was 49,849—Necessary to a choice, 24,925. That His Excellency JOHN BROOKS had 28,487, and is chosen. That the whole number of votes for Lieutenant Governor, was 49,277—Necessary to a choice, 24,639. That His Honor WILLIAM PHILLIPS had 28,224, and is chosen.

June 1. The two Houses met in Convention, for the purpose of electing Counsellors, when the Hon. SAMUEL CROCKER, RICHARD SULLIVAN, THOMAS GREENLEAF, DANIEL NOBLE, WILLIAM REED, SAMUEL PORTER, ABRAHAM HOLMES, JOSEPH LOCKE, THOMAS KENDALL were chosen.

Senator of the United States.—The Hon. JAMES LLOYD was on Wednesday chosen by the two Houses of the General Court to fill the vacancy in the Senate occasioned by the resignation of the Hon. Mr. Otis. He had 34 votes of 38 in the Senate, and 119 of 130 in the House of Reps.

Providence, (R. I.) June 4. Dreadful Accident.—On Wednesday last, a pleasure boat was upset in a pond in Sutton (Mass.) It contained five ladies and two gentlemen. Four of the former were unfortunately drowned. The gentleman and one of the ladies saved themselves by holding to the side of the boat. The victims were from 16 to 20 years old. Their names were Mary and Hannah Marble, Nancy Tenney, and Adeline Lombard.

An inquest was held in the City Hall, New-York, May 31, on the body of Cornelius King, a native of New-York, aged 65 years. Verdict of the Jury, that he came to his death by the visitation of God. In this case there was something peculiarly sudden. He was in the Marine Court, for the purpose of giving his testimony in a certain cause, and when putting his hand on the Bible, dropped down, and almost immediately expired.—N. Y. p.

SHIPWRECK OF THE ALBION.

Liverpool, April 27. It is with feelings of the deepest regret, we announce the melancholly tidings of the loss of the American packet ship *Albion*, Capt. WILLIAMS, from New-York. This fine and costly ship (said to have 100,000 dollars in specie on board,) sailed from New-York the 1st April, and was entirely lost on the 22d, near Kinale, in Ireland; and of her crew and passengers, supposed to exceed 50 in all, only two passengers, one male and six of the crew, were saved. Letters from Mr. MARK, the U. S. Consul at Kinale, and from a Mr. PERCELL, a witness of the scene, confirm this sad news. She was cast away just before daylight. Of 22 passengers (15 men and 7 women) all perished, save one young man from Boston, and he was so much exhausted as to be unable to give particular details. The night was tempestuous, during which the ship was dastardly carrying a press of sail off land. She struck on a ledge of rocks and went to pieces. A few tales of cotton have come on shore. Mr. PERCELL states in his letter, that on approaching the wreck early in the morning, he had the horrid spectacle of viewing five dead bodies on the deck, and four persons distractedly calling for assistance, which he and those with him, were unable to afford from the violence of the waves. Of those in this perilous situation, one was a female, whom, though it was impossible from the wind and the raging of the sea to hear her, yet from her gestures and the stretching out of her hands, we judged to be calling & imploring for our assistance. At this time the greater part of the vessel lay on the rock, & part of her stern, where this poor woman lay, projected over a narrow creek, that divides this rock from another. Here she ran over her with the greatest fury, yet she kept a firm hold, which it much astonished me that she could do; but we soon perceived that the vessel was broke across, where she projected over the rock, and after many waves dashing against her, this part of the vessel rolled into the waves, and we had the heart-rending scene of seeing the woman perish. That they succeeded, after many attempts, to save two of the unhappy sufferers; but the constant dashing of the waves soon put a period to the sufferings of the others.—Seven others got on shore, making the sufferers amount to 43.—That after doing every thing for these poor creatures, they made every effort to save the private property, and succeeded in saving some of the trunks.—That seven of the bodies had floated on shore, and were decently interred."

Names of the passengers on board the *Albion*. Mr. Chabert and M. Graves, of Paris. This last gentleman was the celebrated Lieut. Gen. LAFERRE DESROCHES, one of Buonaparte's Officers. Mr. Le Mercier, of N. Orleans; Mrs. Garner & son; Mrs. Pye, Wm. Proctor, and G. W. Baynor of New-York; Miss Powell, of Canada; Maj. Gough of the British army; Mr. Wm. H. Dwight, of Mass.; Professor Fisher of Yale College; Mr. and Mrs. Clark of Albany; Col. Prevost; Wm. Overhart of Penn.; John Gorre, of N. Carolina; Philote Delpla and Victor Mellefont, of Paris; and two gentlemen from the northward.

Capt. Williams, of the *Albion*, has left a wife and 7 children.

Professor Fisher, one of the unfortunate passengers in the *Albion*, was on a tour to Europe, for the purpose of personal improvement, and on business for Yale College. He was a native of Franklin, Mass., graduated at Yale College, in 1813, and was distinguished for learning and integrity, and promised to become one of the most shining characters of the country.

Another Dreadful Shipwreck.—The Liverpool paper of May 1st, contains the account of the loss of H. M. Ship *Confiance*, with all her crew, consisting of one hundred and twenty men. This melancholly event took place near the spot where the *Albion* was cast away.

DEATHS.

In Boston, Mrs. Sarah Chisham, aged 38; Mrs. Abigail Hall, 56; Mrs. Eleanor S. Low, 36; Capt. Ebenezer Green, of Falmouth, 38; Mrs. Mary Wolcott, 61; Mr. Stukely B. Fessenden, 31; Leonard, only son of Mr. Isaac, and Mrs. Ann Jenny 9 mo.; Miss Mary Shaw, eldest daughter of Mr. John S. and Mrs. Mary G. Abbot.

At Rainsford Island, on Sunday, Capt. Allan Ellwell, of Northport, 51, master of schr. *Adventure*, which arrived day before, from St. Domingo. His mate, Mr. Wm. Fendleton, aged 25, died at sea, May 22.—In Cambridgeport, Mr. Nathan Hall, printer, 32.—In Middleborough, on the 23th ult. Mr. Sylvester G. Whipple, 46, a native of Portsmouth N. H.—In Worcester, Deacon David Bigelow, 66.—In Providence, Mrs. Mary Bragg, 57, wife of Mr. Hermon Bragg, of Wrentham.—In New-Braintree, Miss Almira Gleason, 18, daughter of Mr. Josiah Gleason.—In Newton, Wm. Ward, youngest son of Mr. William Jackson.—In Randolph, on the 2d inst. Mrs. Polly Thayer, 33, wife of Capt. Ezra Thayer.—In Salem, on Sunday night, Mrs. Ward, widow of the late Samuel Ward, Esq. 72—in consequence of an alarm occasioned by a very heavy clap of thunder about 11 o'clock, she fell into a convulsive fit and expired; Miss Lydia Albree, 24; Mrs. Esther Ellis, daughter of late Rev. Dr. Clark, of Boston 36.—In Newburyport, Mr. Samuel Noyes, 67.—In Kennebunk, Me. suddenly, Mr. John Marston, Mariner. He was from Salem, and had a wife and two children.—In New-York city, Mr. Charles Tebbets, of the firm of Rogers & Tebbets, of Portland, Me.—In Philadelphia, Mr. Richard Price, 86.—In Warwick, B. I. Capt. William Warner, 63.—In Conway, Mr. Asa Farnam, 77.—In Mansfield, Conn. Attemas Gurley, Esq. one of the Judges of the Court for Windham county.—In Burlington, Vt. on the 25th ult. Des. Jacob Williams, formerly of Boston. In Bridgewater, May 25, Mrs. Mary H. Huntington, the wife of Rev. D. Huntington, 32.—An obituary notice may be expected next week.

In Falmouth, Me. the 30th ult. Mr. Theodore Knight, killed by the fall of a large timber while he was at work on a new vessel.

NOTICE.

THE Norfolk Auxiliary Education Society will hold their Annual Meeting at the Meeting House in the South Parish in Weymouth, on Wednesday next, (the 12th inst.) at 10 o'clock, A. M. At eleven o'clock, A. M. a Sermon will be delivered by the Rev. THOMAS NOYES. A collection will be taken up in aid of the object of the Society. A punctual and general attendance of all the friends and patrons of the Society in the county, is respectfully requested. S. GILL, Secy.

ON TEACHING.

JUST published, and for sale by LINCOLN & EDMANDS, No. 53, Cornhill, Remarks upon the Art of Teaching and Learning; designed for those who give and those who receive instruction, and for him who reads for his own private knowledge and instruction. By Gentleman residing at the city of Washington. Price 25 cents. June 8.

BAXTER'S CALL.

R. P. & C. WILLIAMS, Cornhill Square, have for sale a good & neat Edition of "Baxter's Call to the Unconverted, to turn and live." A liberal Discount will be made to those who buy for distribution. June 8.

POND'S REPLY TO JUDSON.

A Treatise on the Mode and Subjects of Christian Baptism in two parts; designed as a reply to the statements and reasonings of Rev. Adoniram Judson, Jr. A. M. as exhibited in his "Sermon preached in the Lal Bazar Chapel, Calcutta, in 1812," and recently republished in this country. By E. POND, A. M. Pastor of the Congregational Church in Ward, Mass. "Truth has been usually elicited by controversy." ROBERT HALL. 2d Edition. REVISED AND IMPROVED.

"I have thought," said the late Rev. Dr. Worcester, in a letter to the Author, "that Mr. Judson's Sermon ought to be answered, not so much on account of its intrinsic force, as for the extraneous circumstances, which serve to give it a currency and influence to which it is not justly entitled."—"Mr. Pond's Treatise on Baptism in answer to Mr. Judson's famous Sermon has been received. The Treatise has read with care, and it has afforded me pleasure. I consider it an excellent work, a triumphant refutation of Mr. Judson's scheme, and well calculated to be useful." Rev. Wm. NEILL, Philadelphia.—"Taking your Book as a whole, I consider it as the best thing upon the subject for the use of common people."—Rev. Jos. EMERSON, Eyfield.

A great variety of Theological Books, many of which are in no other store in town.—Public and Private Libraries, and Academies, Traders, &c. furnished on very liberal terms. For sale by R. P. & C. WILLIAMS, Cornhill Square. 6w June 8.

THE THEOLOGICAL WORKS OF REV. SAMUEL SHAW, (referred to in the Recorder of the 25th of May,) for sale at the Book-store of William B. Towle, No. 45, Cornhill. June 8.

FRENCH PLAID SILKS.

CLEVELAND & DANF. No. 43, MARKET STREET. Have opened—1 case PLAID MARCAINE SILKS, of a superior quality and beautiful patterns. June 8.

JOHN B. JONES.

Has received by the Susan, Herald and Mercury, (in addition to his assortment recently imported) his Spring Supply, direct from the best makers. Comprising—

Rich, silver-mounted cut glass Liquor Stands, Castors and Epergnes, Elegant silver mounted Branches, Table and Chamber Candelsticks—Lamps, Snuffers and Trays—Smelling Bottles, Bottle Stands—Egg Frames—Knife Rests, Toast Racks—Fish and Butter Knives, Soup Ladles and Spoons—Salad Dishes, Coffee and Tea Urns—Coffee and Tea Sets, Mustard Pots—Cans and Cups, Bread, Cake and Fruit Baskets, Large and Small Waiters, Plated and Bronzed Atrial Moon Lamps, Side Lamps and Mantle Lustres, Hang Lamps—Tea Trays, Plated and Britannia Church Furniture, Britannia Tea and Coffee Pots, Cut Glass Salts—Egg and Mustard Spoons, Ladies' Work Boxes—Jet Sets, Gold, jet, paste and brilliant Jewelry, Imitation Pearl Necklaces and Ear Rings, Steel Waist Buckles—Hooks and Eyes, Rich Waist Claps—elegant Indispensables, Purses—Buckles—Amulets, Elegant embossed gold Locketts and corded Branches—Gold Seal and Keys, Gilt Watch Seals, Keys and Trinkets, Watch Glasses and Materials. Gentlemen's best quality Gold and Silver Watches, made to order—low priced do.—Watch Ribbons—Fancy Goods, &c.

*With a complete assortment of MILITARY EQUIPMENTS, all of which are offered, by wholesale or retail, on the most favorable terms for cash or credit. June 8.

NOTICE is hereby given that the subscriber has been duly appointed Administratrix of the estate of WILLIAM WILD late of Braintree, in the county of Norfolk, yeoman, deceased, and has taken upon herself that trust, by giving bonds as the law directs. And all persons having demands upon the Estate of said deceased, are required to exhibit the same, and all persons indebted to said Estate, are called upon to make payment to June 8. RACHEL WILD, Adm'x.

POET'S CORNER.

From the Northern Whig.
THORNS AMONG THE ROSES.
 Her darling son a mother's eye,
 (His childish gambols playing.)
 When suddenly with joy he'd,
 (As near a rosebush straying),
 I'll seize the blushing flower so fair,
 Which yonder bush discloses—
 Nay, touch them not, my son, for there
 Are thorns among the roses.
 He said the flower with eager force,
 Of good advice unheeding:
 His stubbornness soon brought remorse,
 His hand was torn and bleeding—
 Hush! naughty child, the mother says,
 And cease your idle grieving—
 And learn from this, appearances
 Are oftentimes deceiving.
 As on in youth's bright path you go,
 Where many a flower's reveal'd,
 Remember, those that fairest blow
 Have sharper thorns conceal'd:
 Be this charge written on your breast,
 And let not time annul it—
 Whatever flower thou likest best,
 Examine ere you cull it. YORK.

MISCELLANY.

HISTORY OF SUSAN SMITH.

[The following interesting story, taken from the "Sunday School Teacher," having been read to the Children of several Sabbath Schools in Boston, we have been requested to publish it, that it may be more extensively useful.]

During the last summer I had an opportunity of retiring from town to a distant part of the country, and whilst I was there I generally rose very soon in the morning, and walked out to enjoy the beauties of nature, to admire the goodness of God, and to cherish sentiments of devotion, in the secrecy of retirement. One Sunday morning I was taking a walk with a Bible as my only companion, and was employed alternately in beholding the dawning sun, and in contemplating the superior glories of him who is called the "Sun of righteousness." Thus engaged, I wandered to a considerable distance, beguiled by the beauties of the scene, and the interesting subject of my thoughts, till my attention was aroused by the sound of a female voice, sweetly singing a tune, which I thought I had heard before. Upon looking through a thick hedge, which separated me from the person who was singing, I was surprised to see a girl who seemed about ten or twelve years old, walking with a little book in one hand, and a bag in the other: her rosy cheek, her lively eye, and her sweet voice so pleased me, that I could not help creeping along under the hedge, till we came to a stile, where we suddenly met each other. She seemed very much confused at this unexpected meeting, and blushing, hung down her head, and hurried.

There was something so interesting in the appearance of this little cottage girl, that I resolved to go across the fields, and to enter into conversation with her. As we became more acquainted, she was less timid, and told me of several little circumstances respecting herself, which afforded me pleasure, and some of which I shall relate. I asked her to let me look at the book she had in her hand, thinking it might be a song book, or something of the kind; but how much was I surprised, and delighted, to read the following words written on the cover, in a beautiful hand:

"This little book is given to Susan Smith, for regular attendance, constant good behaviour, and great improvement, in Cornland Sabbath School, by her affectionate teacher, MARTHA FIELD."

I was still more pleased, on looking into the book, to find that it was the friend and companion of my youthful days, and I recollected receiving from my pious mother "a pretty half crown," for learning all Dr. Watts' Divine Songs. Susan Smith had been singing from her book.

My God, who mak'st the sun to know
 His proper hours to rise, &c.

I said to her, "My dear, I am glad to see you have had this good book given you as a reward, that you are fond of singing its hymns, and that you love your teacher." "O yes, Sir, I do, I do," replied she. "Miss Field is so kind, you don't know how good, Sir; she taught me to read, and to sing, and gave me this nice book with all its sweet hymns. Once I used to spend my Sabbaths in running about the common, and playing, till Squire Field set up the Sabbath School; but now I like to rise early on the Sabbath, to give praises to the good God Almighty, along with the larks and the birds, who sing so prettily as the sun rises behind the hill, and shines upon our little cottage between the trees yonder." "What, do you live so far off as that (said I), and how far are you going to school?" "About two miles further, Sir, and this field is about half way; but I don't mind the distance, for I can't sleep on the Sabbath morning for thinking of my teacher, and longing to be at school. Having my clothes all ready on Saturday, I get up about five o'clock on the Sabbath, & then read a chapter, say my prayers, and look over my catechism, hymns and lessons. Then I have my breakfast, and having put some bread and cheese into this bag for dinner, I set off for school soon after six o'clock; and I often please, and I hope, do myself good by singing as I go. Or, if I am silent, I pray with my heart, that our Father who is in Heaven would bless our dear teachers, for being so good to the poor children; and Miss Field tells us that God will hear the prayers of little children, and the first hymn in this little book says,

Th' eternal God will not disdain
 To hear an infant sing.

"Isn't this true, Sir?" "Yes, my dear, and I am very glad that you love to pray and to praise; for no child can be truly good who does not delight in prayer, nor can any one expect to join in the songs of heaven, who dislikes to praise God on earth. But how do you spend your time at school?" "You must know, Sir, that our school is held in Squire Field's large kitchen: I generally get there a little before eight, where I meet ever so many school-fellows about my own age, and we are all very glad to see each other again in health and happiness; for one of the girls in our class caught cold and died last winter."

"At 8 o'clock, the three Miss Fields, and their three brothers, with any ladies or gentlemen who may happen to be with them visiting, come into the school, when all the boys rise and make their bows, and the girls their curtsies; when we sing a hymn, & one of the young gentlemen prays with us. After this the children go to their different teachers till the time comes for church, when we march out, and often sing as we are going across the field."

"When the morning service is over, most of the children go home, but a few of us who live a long way off, bring our dinners to the Squire's kitchen, which is never wanted on a Sabbath, as he does not think it right to cook on the sacred day, when it can be easily avoided."

"In the afternoon we meet again, and before we part, one of the young gentlemen speaks a few words to us, and tells us about Jesus Christ, who came down from heaven to save poor sinners, such as we are: who spent his life in doing good, in teaching the ignorant, healing the sick, and in blessing little children, and who at last died on the cross that we might be saved, and go to live with him forever in heaven. All this, Sir, is told so plainly, that we can understand it much better than when we go to church; because the parson is so learned, and speaks to grown people; though he is very kind to us, and sometimes will come and talk to us in our own way. When we are hearing about Jesus Christ, I find the tears come into my

eyes, almost without knowing it, to think that he should show such love to those who deserved his anger. Then we sing a hymn, and always end the service by prayer; for as Miss Field says, if we should never meet on earth again, it will be pleasing to think that the last hour we spent together was so well employed; and we may hope to join in heaven in singing the praises, and in bowing before the throne of God and the Lamb forever."

"When this is done I go home, as I live so far off, and am not able to go to church: the evening with the children who live near, and I am sure I have plenty to think on by myself, as I am walking; and when I am at my father's cottage, I tell my parents, and brothers and sisters, of all the good things I have heard, and go to bed blessing God for all his mercies, and rejoicing in the Sabbath as the happiest day in the week."

On looking at my watch, and seeing that I had rambled to a considerable distance, I was obliged to part with Susan Smith, after giving her a few little books which I had in my pocket. In consequence of the conversation I had enjoyed with this little girl, my mind was so impressed with a sense of the advantages of education to the poor, that on my return to —, I resolved to establish a Sunday School in my neighborhood, and have ever since been employed as an active, and, I hope, a useful TEACHER.

From the Southern Intelligencer.

ELIZA'S LETTERS—NO. 1.

My dear Louisa, will undoubtedly consider the remarks of one who loves her as dictated by the purest motives. Our desire has long been to do good, but the sphere in which we moved, excluded in our apprehension the possibility of gratifying it. In this we have erred. No matter how limited our sphere for activity, we possess a certain share of influence, and it is in our power to do something for the cause of Zion. We have too long been looking at the path in which others have trod and supposed it impossible to do good in any other—This has been our error, and it is time to renounce it. While the poor widow saw the rich casting into the treasury of their abundance, she did not refuse her mites because unable to equal them, and we find that she cast in more than they all—So it may be with us. The little that we can accomplish may be the means of producing the greatest effects. Without the blessing of God the most extensive exertions are in vain, but with it the weakest may confound the mighty.

A few of us in this place have established a female prayer meeting, and we find it profitable to ourselves, and feel confident that the Lord will bless it to others. We have agreed among ourselves to converse with each other on our religious acquaintance every week upon the subject of experimental religion. This has a good effect in two ways—it leads us to frequent examination of ourselves. Are we in a suitable frame of mind to converse with sinners upon their immortal interests? If we find a reluctance in performing this duty we know at once that we have not the spirit of Christ. Are we Christians, and can we see our acquaintance upon the borders of hell and not warn them of their danger? Then, when we meet for prayer, which we do weekly, the cases of those of our acquaintance, who appeared to be affected with our conversation, are related. All our praying society know them, and seek for frequent opportunities to converse with them, and we make them the special objects of prayer in our meetings. O Louisa, I wish you were here to attend one of our meetings—it would induce you to say, it is good for me to be here. But you can have one where you are; if there be but two or three to meet in the name of our blessed Lord, he will meet with you, and where he is there is peace and joy. Do not think that this is a difficult thing to accomplish. We have often met our young acquaintance at a party of pleasure perhaps two or three times a week. Can we not meet them at a party of prayer? And when we meet can we not ask of God those things we need for ourselves and others? Satan and our evil hearts of unbelief will raise objections and propose difficulties, and this we must expect in every thing that is good—And where there is no opposition we have reason to suspect the goodness of any proposed plan. Let us go forward in the strength of the Lord; prudent in our plans and purposes, not to be seen of others, but to glorify God, and benefit immortal souls. ELIZA.

THE SCRIPTURES, AGAINST UNITARIANISM.

When I find the Scriptures declaring, in the most express and unequivocal manner, that God was manifest in the flesh; that Jesus Christ is the Lord from heaven; that He is Alpha and Omega, the first and the last, which was, and which is, and which is to come, the Almighty; that He is crucified for the glory of glory; that in the beginning was the Word, and the Word was with God, and the Word was God; that all things were made by him, and for him, and that without him was not any thing made that was made; that as He made all things, so He upholds all things by the word of his power, and in ever all, God blessed forever.—When I find Him called the brightness of the Father's glory, and the express Image of his Person—Jehovah, our righteousness—Immanuel, which is, being interpreted, God with us—the mighty God, the everlasting Father, the Prince of Peace.—When I find him asserting concerning himself, that which plainly implies Divinity—such as that wherever his people are assembled, in all parts of the world, there He is in the midst of them—that He has power to forgive sins—and that He searcheth the hearts, and trieth the reins of the children of men: When I hear him say—I and my Father are one—Before Abraham was I am.—When I find it solemnly enjoined that we honour the Son even as we honour the Father; accompanied with the declaration, that he that honoureth not the Son, honoureth not the Father.—When I find it said, with peculiar emphasis, that He has all power in heaven and on earth—that his throne is forever and ever—that He had glory with the Father before the world was—that we must all stand before the judgment seat of Christ—that He bore our sins in his own body on the tree—that his blood cleanseth from all sin—that He is the propitiation for our sins, and not for ours only, but for the sins of the whole world—that He has made peace by the blood of his cross—and that He saves his people from their sins.—When I read the form of Baptism, which the Saviour himself prescribed, and find the Son and the Holy Ghost put on a par with the Father, both as to personality, and Divine character.—When I read the apostolical Benediction, and find the grace of our Lord Jesus Christ, placed before the love of God the Father, as if on purpose to show that the former was not inferior either in nature or dignity to the latter.—When I find good men represented in the sacred history as praying to Christ, and commending their departing spirits to him.—When I find divine perfections, divine works, and divine worship every where ascribed to Him.—When I read these passages, and many others of a similar character, I am compelled to believe that the true and proper Divinity of the Son, as equal with the Father, is taught in Scripture. To suppose language and representations of this kind to be applied to a mere man, or to any creature, however exalted, is, in my view, of all incredible things, one of the most incredible. In short, to suppose that men who speak as they were moved by the Holy Ghost—men who constantly had it as one of their grand objects, to guard their fellow-men against idolatry, should speak thus concerning any mere created being, would be to suppose them speaking with an utter disregard of all that is correct in language, of all that is sober in thought, and of all that is reverential to the majesty of heaven. The Bible, if this be supposed, instead of speaking the words of truth and soberness, must exhibit (with the deepest reverence I would write it) the most wonderful compound of empty

bombast, and of cabalistical jargon, that ever was uttered. It cannot be. The eternal Son, therefore, is Jehovah, of the same substance or essence, with the Father, equal in power & glory.—[Miller's Letters.]

For the Boston Recorder.

GOOD DEVISED.

Mr. Editor,—Much has been done, and is now doing, to promote the knowledge and exalt the moral condition of the rising generation, by means of Sabbath Schools, and various improvements in the art of teaching. There is, however, one token in regard to this subject, which, it is believed, has not yet been brought forward, and which, it is the object of this communication to recommend to your readers. Parents always meet with difficulty, especially while their children are quite young, in learning them to distinguish the Lord's day from other days. The violation of the Sabbath is one of the most prevalent sins of our country; a sin for which we have reason to fear the vengeance of heaven. If children from the very first dawn of reason, from the very moment in which they begin to exercise their intellectual powers, could be taught to distinguish this day from all other days, and at the same time have their minds impressed with simple divine truths, it would have a powerful tendency to correct this evil. The holiness and sacredness of this day, and its intimate connexion with divine instructions, would be more deeply felt & permanently stamped upon the mind. To effect an object so desirable, the following plan is proposed with the hope that some benevolent individual will carry it into effect.

1. Let several devices be struck off, drawn from scripture history. Such for example as "Moses in the bulrushes," "Daniel in the lion's den," "Christ in the manger," &c. Let these devices be accompanied with appropriate passages of scripture, and perhaps a couplet or two, expressing their character and design.—They should be struck off on good stout paper and put on thick pieces of paste-board.

2. As soon as children begin to have any knowledge of things, let these devices or pictures be given to them, instead of their ordinary playthings on the Sabbath day—and by no means on any other day.

These pictures being given to them every seventh day would always carry a novelty with them and be acceptable to children. By this means as soon as a child was capable of understanding anything, it might be taught to distinguish this day from all others; and also the reason why it was thus distinguished. The parent might amuse the child by explaining to it the subject of the picture, and by relating the history of the persons and transactions represented. And would it not be a pleasing task for a mother to teach her child on this holy day the passages of scripture and little couplets of divine truth accompanying these sacred devices? Would not the child instead of loathing the day as one in which it must be continually told to "sit still," be led to welcome it with delight?

Much might be said on the advantages of such a plan, and it is hoped that it will be speedily carried into execution. This is the ardent desire of one at least, who is

A MOTHER.

SABBATH SCHOOLS.

To all persons who are in the habit of meditating how they shall benefit the world in all its variety; how to combat sin in every shape.

No one will deny for a moment, that all law and authority is in the people; no one ought to deny, that when God is glorified on earth to the full, all the people will be in heart and in truth, the real disciples of the Lord and Saviour Jesus Christ.—Now, the human mind in youth, is like soft wax, susceptible of an impression indelible. It is also true, that once all men were children, susceptible of this impression,—and the only reason which can be assigned under heaven, why our prisons and penitentiaries are filled with immortal beings, is because their minds were never effectually impressed with this truth, which is as high as heaven, and broad as infinite space, viz. *God is holy and righteous altogether.* The greatest study which can occupy the mind of any man, is, how shall I most benefit the world in which I live? What is the best means already known, the use of which will grasp the greatest number, and begin to make impressions on the mind of this kind? God is holy, and requires all men to be holy.—Children every where should be early taught this divine truth. Then, O my fellow immortals, I would die pointing you to the Sabbath Schools,—go there and labor for Him who came into this world and suffered and died, that penitent sinners might become heirs of God and joint heirs with Christ, to an inheritance incorruptible, undefiled and that fadeth not away. ADVOCATE.

for Children now, and for those yet unborn.

H—, May 3, 1822.

Mr. WILLIS.—Having been for some time contemplating the duty of Christians, to keep Missionary Boxes in their families, I began with a box in my family on the 30th of March 1821. It contained two apartments—one marked foreign, and one domestic—with suitable inscriptions. It has been opened at various times during the year, and various sums taken out for the purposes intended. On the 30th of March 1822, we again opened it and found each part to be \$2. 50. And the sum collected during the year to be \$12. 72.—Of this sum, \$7. 57 were for foreign, and the rest, \$5. 15 for domestic purposes.

The pious members of our family have been sometimes 5, and at others, but 3; and our little children have cheerfully contributed their mite,—as I take the Recorder to keep their feelings alive in the cause as well as our own.

We have also furnished some articles for Indian Missions, &c. and thought the more we have done the greater has been the blessing which has attended our temporal concerns.—An encouragement to every Christian to labor diligently in his Master's cause.

Maternal Tenderness.—Nothing has been more frequently asserted, and we believe nothing is more true, than that the affection of a mother for her offspring is far the tenderest, the most enduring, the strongest, that is ever cherished in the human breast.—And the assertion holds equally true with regard to the brute creation. We lately heard of a remarkable instance of it, which fell within the observation of a gentleman in this town. In trimming the top of a poplar tree the last summer, he inadvertently left uncovered and exposed to the direct rays of the sun, a robin's nest full of young robins. As the heat of the sun became intense, the hen-robin was observed to place herself on the south edge of the nest, standing with her wings extended over it as to shelter the undegled birds; and here, while her partner provided food, turning around as the sun turned, she resolutely kept her station until the cool of the evening, although it could plainly be seen by her drooping head and her tongue hanging from her mouth, that she herself was parched with heat, which she patiently suffered for the protection of her tender offspring.—If this be mere instinct, what is reason?

Newb's Herald.

Two young Chiefs from Owhyhee, who had arrived in England some months before, sailed in April, in the ship Fame, for Port Jackson, from whence a passage would be procured for them, in some of the vessels that trade periodically to the South Sea Islands. These two young Chiefs had been taken up while on a fishing excursion, by an American ship: they were afterwards taken from the American vessel by the Spaniards, and sent as slaves to the mines; but they escaped on board an English ship, and came to England, where they were turned ashore destitute. They were taken in charge by some benevolent individuals belonging to Missionary Societies, and under their care they have learned to read and to write in English; and have been sent home under their direction. [New York paper.]

ANECDOTE.

Related at a meeting of the Marine Bible Society.

On board the flag-ship of a celebrated commander, a complaint was made by the captain against a number of the crew, if I recollect right, nearly two hundred, for disturbing the ship's company by frequent noises. The admiral ordered an inquiry to be made, and appointed a day for a hearing. The accusation was, that these men were methodists, and that when their watch was below, they were in the constant habit of reading the Bible to each other aloud; of frequently joining in social prayer, and singing of psalms and hymns. After the statement had been made and proved, the admiral asked: "What is the general conduct of these men on deck—orderly or disobedient, cleanly or the contrary?" "Always orderly, obedient and cleanly," was the reply. "When the watch is called, do they linger, or are they ready?" "Always ready at the first call." "You have seen these men in battle, air; do they stand to their guns, or shrink?" "They are the most intrepid men in the ship, my lord, and will die at their post." "Let them alone then," was the decisive answer of this magnanimous commander: "if methodists are such men, I wish that all my crew were methodists." [N. Y. Seaman's Magazine.]

A Sailor and his old Instructor.

A hardy looking sailor went up to Mr. Lee, and announced himself as A—B— formerly one of his pupils. "I could not," said the trembling sailor, as the big tears started from his eyes, "I thought I could not wait until the meeting was done, before I came and spoke to you. I knew you as soon as you came on deck. I want to see you. I want to talk to you a little. When shall I come to see you?" My Lee stated that this man was the son of pious parents who now live in Utica; and that he was a pupil of his at Colebrook more than twenty years ago.—Six o'clock the next morning was appointed for the sailor to call on him. May the Lord bless this singular interview to the spiritual benefit of the wandering sailor. [ib.]

Dueling.—An article has taken the rounds in the papers, stating that a young man, of high family in Paris, attended the theatre: a duellist (an entire stranger) passed him in the crowd: The young man moved his cane to avoid obstructing the passage of the stranger. "Why do you move your cane?" demanded the duellist. "To avoid obstructing your passage" was the reply. "I do not like your looks," rejoined the stranger. The young man, who was the son of a French general, now felt the code of honor beginning to be in force. "Perhaps," said he, "my looks may not displease you as much to-morrow." "Why defer it so long?" said the stranger. They retired, produced swords, and the first thrust pierced the young man through the heart:—The duellist had determined to find a victim before he went to the theatre, to make, as he said, his fifteenth.—[Mor. Adv.]

MIDDLESEX AUXILIARY SOCIETY FOR EDUCATING PIOUS YOUTH FOR THE GOSPEL MINISTRY.

NOTICE is hereby given, that the Annual Meeting of the Middlesex Auxiliary Society for educating Pious Youth for the Gospel Ministry, will be held at the house of William Jackson, Esq., in Newton, Rev. Mr. Homer's Parish, on Wednesday, the 12th day of June next, at 10 o'clock, A. M. At 2 o'clock, P. M. a Sermon will be delivered in Rev. Mr. Homer's Meeting-House, by Rev. Dr. Holmes, of Cambridge, after which, a collection will be taken in aid of the benevolent object of the Society.

A punctual attendance of the Directors is particularly requested. S. STEARNS, Sec'y.

May 27, 1822.

LEGHORN HATS, SILKS, &c. &c.

JUST received per Arab, 10 Cases heavy Black Silks—4 do. Synchaws—3 do. Changeable Silks—5 do. American Green do.—2 do. Superior Levantines—8 do. Canton Nankin Crapes—6 do. Black Hdkfs—1 do. Figured Silks—5 do. Common and Fine Flag Hdkfs—3 do. Ladies Leghorn Hats, 32 to 52, superior quality—2 Bales Striped and Plaid Seersuckers—Rhodes' fine Twilled and Plain Black Bombazetts for summer wear—American Bed Tickings—Straw Bonnets—Bands and Trimmings—Umbrellas—Ribbons—Figured Plain—Silk Kid and Beaver Gloves—Linen Cambrics—French Braids—Merino Shawls—Black & Colored Italian & Canton Sewings—Black, White, Pink and Green Italian Crapes—Broad Cloths, Cassimeres—Linen—Fins—Furnitures—Cambric Muslin Hdkfs.—Vestings—Cassimeres Shawls—Bombazetts—Plain and Twilled Drab Kerseys—Poplins—Imitation Sheetings for Shoemakers—English Shoe Thread.—All of which will be sold at lowest market prices, for cash, or approved credit. HUBBARD & GREENOUGH, No. 69, State-street.

JEREMIAH FITCH & CO.

No. 7, Market-street—Up stairs, WOULD inform their friends and customers that they have relinquished their retail business, and let their lower store, No. 5, to LINCOLN & DANA, and continue the wholesale business as usual in their Chambers, No. 7, over their former store No. 5, Market-street, where they have for sale by the bale, case or piece.

100 packages fresh Woolen, Cotton, Linen and Silk GOODS, received this Spring by the different ships from London and Liverpool—the greater part of which were bought for cash, and were particularly selected for Country trade, and will be sold at small advance, either for cash or approved credit. 2m. June 1.

NORFOLK, ss.—Probate Court at Quincy, May 14th 1822.

On the representation and petition of Elisha HOLBROOK, Administrator of the Estate of RICHMOND THAYER, late of Randolph, in the County of Norfolk, a minor, deceased, intestate, praying to be authorized and licensed to make sale of so much of the real estate of which said deceased died seized, as will produce the sum of two hundred and forty dollars, for the payment of his just debts, and an additional amount for incidental charges, in manner prescribed by law.—Ordered, that the consideration of said petition be referred to a Probate Court to be holden at Quincy, on the second Tuesday of August next; and there to be heard and decided upon; and the said Elisha is hereby directed to give notice thereof to all persons interested therein, by publishing an attested Copy of this order, in the Boston Recorder, three weeks successively, before that time, that they may then and there appear, and they shall be heard concerning the same, if they see cause. EDWARD H. ROBBINS, Judge Prob. Copy—Attest—SAMUEL HAYES, Reg.

Copartnership Formed.

THE Subscribers have formed a connexion in Business, under the firm of CLEVELAND & DANE, and have taken Store, 43, Market-Street, where they offer for sale, the following Rich Goods, 1 case Merino Shawls, long and square—colours white, scarlet, and black, 1 do. French Silk Scarfs, with wrought borders, 1 do. Levantines, black and coloured, 1 do. plaid Florences, handsome patterns, 4 boxes Zephyrs, containing a very beautiful assortment of colours, Fancy Silk Hdkfs.; Merino Indispensables, German Flag Hdkfs.; black French Crapes, Nankin and Canton Crapes; Crapes Dresses, Synchaws and Sarnetts; Irish Linens, Fancy Prints; Gingham, &c. Also, 1 case of Leghorn Bonnets, Nos. from 20 to 50. CHARLES CLEVELAND, JOHN DANE, May 4.

BOOT AND SHOE MANUFACTORY.

WILLIAM S. CHADWICK, has on hand, and is constantly manufacturing, Boots, Shoes, comprising the most extensive assortment that can be found at any store in this city. Ladies black kid and morocco Shoes with and without heels of every description; Ladies black and coloured English kid and Dress Shoes, elegant; Ladies English maccarone blue, and other colors, fashionable patterns; Ladies black and coloured Denmark Satin and French Shoes, with and without heels,—together with a complete assortment of Women's common price Leather and Morocco Shoes.—Also, Children's and Boys Shoes, in every variety of shape. Gentlemen's Wellington Boots, Walking and Dress Shoes, Dancing Pumps, Morning slippers, very nice; together with every article usually kept in a Shoe Store. Ladies and Gentlemen in the country, who wish to supply themselves with this city with good Shoes, and at the same time cheap, can here be accommodated on the most reasonable terms; and should the Shoes purchased not meet their expectations, they are at all times to return them and receive their money. Merchants in the Country who purchase Shoes in this City for retailing, will find it to their advantage to call as above before they purchase elsewhere.

Bargains! Great Bargains!

In Cabinet & Chair Furniture, Mahogany, GRIDLEY & BLAKE, having replaced their Stock principally for Cash, now for sale, the following articles of warranted NITURE, at such prices as cannot fail to be the fullest expectation of the purchaser, wishes to lay out his cash to the best advantage. 80 Bureaus, various quantities, 1500 Cone, Green, Rosewood and Turle colored Chairs, 150 Fancy Chairs, 100 gilt framed Looking-Glasses, from the delphia and Boston factories, 75 Card, Dining, and Pembroke Tables, 40 set Brass Andirons, 100 high post, fold, trundle, French and Bedsteads, 40 ladies' Work Tables, with and without 12 Grecian Couches and Sofas, 20 Live Geese and common Feather Beds, 4 Ward Robes, 2 Eight Day Clocks, 12 warranted Timepieces, 12 Portable Desks, 50 set Bedstead Posts, Fancy Bellows and Brushes, Copper-Wash and Tea Kettles, Book Shelves, &c.—5 Secretaries. Also, 500 ft. St. Domingo and Bay Mahony, allowed to be the best lot, without except in the city, being selected from various crops 2000 lbs. Live Geese and common Feathers. Warehouse, No. 53, Cornhill. 4 May.

HARD WARE AND CUTLERY.

PAYSON & NURSE, No. 3, Union-street, have received by the late arrivals from verpool, an extensive assortment of Hard Ware and Cutlery,—viz.: Table and Dessert Knives—Pen, Pocket two bladed do.—Razors—Scissors—House Sheep Shears—Cam's Cast Steel Chisels—Gauges and Plane Irons—Spoke Shaves—Drum Knives—Hemming & Sone's superfine white and silver eyed Needles—Brass and Iron Cast Castles—Snuffers and Trays—Gilt and MM and vest Buttons—Pearl and Glass do.—Pat Screw Augers—Nail and Spike Gimblets—man and Cast Steel—Hand, Iron and Brass Webb, Compass, Frame, Press and Bow Saw, Scotch, spring mortice and Knob Locks—Trunk, Pad and Tilt Locks—Bright and Latches—Patent Butt Hinges—Wool's Square Head do.—plated and tinned Iron and Tea Spoons—Commode Knobs—Brass and Paw Castors—Brass Nails—Glass Paper—Joh. Barber's "Old English" Razors—a voice of RODGERS' PATENT PENKINS English fine dr. w. Nails, 6d to 50d.—Endless—Sheet Lead, 3, 3 1-2 and 4lb.—Hoevels—Scythes—Cut Nails—Spikes and Black Tin and Britannia Tea Pots—Brass Cords & Lines of all kinds, &c. which will be very low, for cash or approved credit. May.

City Furniture Warehouse.

JUST opened a large Ware House in the street, at the entrance of Marshall's, where is on hand & will be constantly supplied with rich, elegant, ornamental & useful household Furniture, and will be disposed of on as terms as at any other establishment of the kind in the city, consisting of rich Mahogany Sideboards, Secretaries, do. large and elegant, elegant elliptical Bureaus, with carved pillars, and other Card Tables; do. Grecian and other Dining and Breakfast Tables, with and without Castors; Ladies' work Tables, with and without Bags; Wash and Laid Stands; Writing Desks; Grecian Couches; Sofa and Bedsteads; Easy Chairs; Night Cabinets; a large assortment of Gilt frame Looking Glass; live geese and common Feather Beds; a variety of fancy and other Chairs, Philadelphia New-York patterns; high back rocking chairs; Mahogany and stained high post, and French carved Bedsteads; together with general assortment of common and low priced furniture, where purchasers are respectfully invited to call and examine for themselves, and every favour will be received with gratitude. N. B.—Furniture sent by a careful man part of the city free of expense. May.

FORTY-EIGHT CASES

PARIS PAPER HANGINGS

LATEST FASHIONS.

BUMSTEAD & SON, No. 68, Cornhill, have just received by the Oak, from 48 cases, containing a very large and superior assortment of PARIS PAPER HANGINGS. The uncommonly rich and extensive selection to their stock, makes it well worthy the attention of all who are about purchasing, and who sine the most modern style. Country merchants supplied on favourable terms. April 18.

EARTHEN WARE.

H. & E. G. PARKER, No. 3, Central-street, have received by the Protector and Fowler, from Liverpool, and offer for sale, a of their spring supply of EARTHEN WARE, consisting of almost every article usually wanted in the country trade. 4w. May 18.

IMITATION SHELL COMBS.

THOMAS A. DAVIS, No. 2, (Corner,) Row, fronting the Market, has just received direct from the manufactory 200 Dozen IMITATION TORTOISE SHELL COMBS.—Also, Doz. elegant patterns of TORTOISE SHELL Combs, Country Traders, and those wanting article by the dozen, will always find the best assortment, and on the most reasonable terms. May 18.

MUSIC TUITION AND BOARD.

M. S. P. TAYLOR, Professor and Teacher of Music, and Organist at the West Church, respectfully tenders his Professional Services to Ladies and Gentlemen of Boston, in teaching Pianoforte, Organ and Singing. Application made at the Franklin Music Warehouse, No. 10, Milk-street, or at his house in Leverett Green-street, West Boston, where a few young ladies can be accommodated with Board, and the use of his Pianoforte. No.